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THE REVIEW AND EXPOSITOR

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THE REALITY OF INDIVIDUAL PIETY IN THE OLD TESTAMENT.

By Rev. Prof. James Orr, D.D., Glasgow, Scotland.

An important question in the history of Old Testament religion has come to be—Did individual piety, up to the time of the prophets, exist in Israel at all? Putting the question in another way, did the individual distinguish himself, in his relation to God, from his nation or tribe, or possess any distinct consciousness of personal obligation or responsibility? Or if he did, how far did this extend? Was it only germinal, overshadowed by the stronger national or tribal consciousness? Or had it the pronounced character of a really personal religion?

This question, as everyone familiar with recent critical discussion is aware, is rendered necessary by the very unqualified assertions sometimes made on the point by writers on the pre-prophetic religion of Israel. According to these writers, the development of an individual as distinguished from a natural or tribal consciousness of Israel, consequently of even the possibility of an individual as distinguished from a corporate piety, was of quite late growth. It was unknown in earlier times, and is first seen coming to clear expression in the teaching on individual responsibility of prophets like Jere-

miah and Ezekiel. The individual, it is contended, knew himself related to Jehovah as a member of the community, not otherwise. Of a relation of God to him as an individual person, involving the laying upon him of an individual obligation, and the taking account of him as an individual in reward and punishment, either in this world, or in an after life, there is no conception. Much stress is laid on this view in various theological relations, as also in the interpretation of the Psalms[1] and other Scriptures, but specially, perhaps, in explanation of the development of eschatological conceptions, and of the rise of belief in personal immortality. So long as there was lacking this consciousness of personal relation to God, there necessarily could be no proper belief in individual immortality; with the rise of the individualistic consciousness, the latter became a necessity of faith.

It is hardly needful to occupy space with quotations of authorities in illustration of these positions. From the time of Vatke on they are found in abundance. Examples might be given from Stade, Marti, Smend, Cheyne, and many others, but we take only the following from Stade, in his "Geschichte des Volkes Israel," and a sentence or two from Dr. Charles in his work on "Jewish and Christian Eschatology," to illustrate the point. "Not the individual Israelite," says Stade, speaking of pre-prophetic religion, "but the whole people of Israel, was a religious quantity. It was the national misfortunes that first raised the question of which even the prophets had never once thought, how the fate of the individual stood related to his own actions on the one hand, and to the fate of the people on the other."[2] Dr. Charles builds largely on the view now stated. It is one of his fundamental positions that till near the time of the exile religion in Israel was not individual—that Jehovah was conceived of as concerned with the well-being of the people as a whole, not with that of its indi-

[1] E. g., by Smend.
[2] Op. cit. I. pp. 597, 513; II. p. 24.

vidual members. As he puts it, "The individual was not the religious unit, but the family or tribe * * *. The individual was related to Yahwe only as a member of the nation, and as such shared, whatever his nature and character, in the national judgments, and thus had no individual worth. The nation was the religious unit."[3] There was, therefore, as he contends, no room for affirming an interest or jurisdiction of Yahwe in the existence of the individual beyond the grave, i. e., in Sheol.[4] On the whole it is the same view which is presented in Dr. G. A. Smith's "Modern Criticism and the Preaching of the Old Testament," though, somewhat earlier, speaking of the story of the fall, Dr. Smith had very justly said, "It is usual to call the morality of early Israel a purely tribal morality like that of all their Semitic kinsfolk. But the nation which produced this story almost certainly before 700 B. C. has already within it minds far advanced beyond the stage of a tribal morality." [5] But the ruling thought of the book is expressed in the words, "The unit of religion was the living tribe: they were the interest and care of the Deity; with whom the individual had no part or portion except in his place as a living member of the tribe."[6] "To the ancient Semite, God did not deal with the individual, but with the tribe as a whole. It was the tribal existence which the divine honor was obliged to maintain: so long as that was preserved on earth, the fate of the individual, after he fulfilled his length of days, mattered little * * *. The same ideas prevailed in early Israel. Up to Jeremiah's time the religious unit was almost exclusively the nation."[7]

This will suffice for quotation; in this paper it is proposed to inquire whether the representation contained in

[3] Op. cit. pp. 58, 60.

[4] Pp. 19, 35.

[5] Op. cit., pp. 93-4; cf p. 133; "In the story of Joseph * * * the responsibility of the individual to God in matters deeper than those of a tribal morality is taken for granted."

[6] P. 130.

[7] P. 197.

such passages is correct, or, if there is truth in it, with what limitation it is to be received. A good many critical positions and presuppositions are, of course, involved in such a discussion, but we shall seek, as far as possible, to avoid introducing these. Let the newer critical analysis and dating of documents or books be assumed, if one pleases; the plain facts to which we shall call attention are not greatly affected by them, though perhaps they may be by the theory of religion very commonly connected with the criticism.

First, however, let the endeavor be made to do justice to what is true and undeniable in the contention just exhibited, one-sided in great measure as we cannot help taking it to be. It is not necessary to dispute that to the early Semite, indeed, to ancient thought generally, the individual was bound up with, and may be spoken of as merged in, the family, or tribe, or nation, to a degree which is not known among ourselves. The individual consciousness and the tribal were never clearly dissociated from each other. The individual belonged to his family and tribe, and had few rights as against it; the tribe, on the other hand, had claims upon the individual, and exercised over him an authority only partially limited by usage and prescription. Dr. Mozley in his book on "Ruling Ideas in Early Ages" lays great stress on this principle—though he too, probably, carries it too far—in his dealing with certain difficulties of the Old Testament. He points out that "when we examine the ancient mind all the world over (not merely the Semitic), one very remarkable want is apparent in it, a true idea of the individuality of man; an adequate conception of him as an independent person—a substantial being in himself, whose life and existence was his own. Man always figures as an appendage to somebody—the subject to the monarch, the son to the father, the wife to the husband, the slave to the master. He is the function or circumstance of somebody else;"[8] and he says that, "the same

[8] Op. cit. p. 37.

defective idea of human individuality, and the right and property of the individual in his own life, which prevailed in early ages generally, is traceable even in the Patriarchal and Jewish mind."[9] This is true, though it has its limits, and is not quite the same thing as the merging of the individual in the tribe or in the nation. In the family, e. g., the father may have absolute rights, as he had in Roman law, over wife, children, and slaves, but if these dependents have their individuality denied, the same cannot, at least, be said of the father: his individuality is exaggerated beyond its proper dimensions. What we have to do with in the tribal conception is rather the idea of corporate unity, in which family or tribe is reckoned as one person, and the crime of the individual, or wrong to the individual, is held to be the crime or wrong of all, and is punished or avenged accordingly. We have illustrations in the custom of blood revenge, and in the infliction of punishment on the household or tribe for the sin of the individual—the case of Achan, for example. There is here certainly an inadequate conception of personality, but, before passing from it, it is well to remember that it has in it also an element of abiding truth. If it is wrong to make too little of the individual in his relation to the society, justice must be done also to the fact that there is a corporate and organic relation of the individual to his kind, and that this likewise carries with it responsibilities from which no one can set himself free. No man liveth to himself, and no man dieth to himself. We are members of a race, of societies, of families, of groups of various kinds, and we are rightly called upon to take our share in the responsibilities which these relations entail, and sometimes also may have to suffer heavily through our share in their liabilities. When war breaks out between nations, e. g., these are still treated as units in which the individuals are merged, and bombardment or assault is directed against any of the enemy's possessions. In

[9] P. 43.

national life many ladies of our time still think that their individuality receives imperfect recognition, and in a recent British law case it was decided that women graduates had no votes in a University election because in the eye of the law they were not "persons." The trend of modern social opinion is to emphasize the solidarity of society, and the greatest problem of modern times is to secure the right balance between individual rights and social obligations and responsibilities.

Meanwhile, before leaving this, attention may be called to the fact that in speaking vaguely of the family, tribe, or nation as a religious unit we are apt to lose ourselves in some confusion. In Israel, for example, what is it that is held to be the "unit"? If the nation, then it cannot be the tribe; if the tribe, then it cannot be the family. The nation is made up of many tribes; the tribe is an aggregation of many families; the family in turn is made up of individuals. Within the larger unity of the nation, that is, there are smaller unities, and within these unities others still smaller, each with its relatively independent character; finally, within the smallest collective groups there are the individuals, who also may have their place and rights accorded to them without denying their dependence on the whole. What is meant is, that as the family has a relative life of its own, while yet a part of the tribe, and the tribe a relative life of its own, while yet a part of the nation, there is no contradiction in supposing that the individual has his own sphere of duties, rights, and interests, and as included in that his personal religious life and responsibility, while yet sharing in the larger life of his family, tribe, or people. This we believe to be the case to an extent very far from being adequately recognized in the current representations of pre-prophetic piety in Israel.

Coming directly to the question at issue, we confess it has always been a problem and mystery to our mind how students of the Old Testament could possibly entertain the idea that there was not from the earliest time of

which we have any knowledge, a vigorous and earnest personal, as distinct from a merely tribal, piety in Israel. There is, indeed, as already said, through the Old Testament a solidarity of the individual with his family and tribe, but not at any period to the exclusion of a personal relation to Jehovah, or of an individual moral and religious responsibility. The evidence of this is so abundant, and meets one so palpably on almost every page of the Bible, that it is difficult to understand how it is got over. Appeal may be made here first to the religious *biography* of the Bible. From beginning to end the Old Testament presents us with a portrait gallery of saints and servants of God, standing in the most individual possible relations to Him, exercising faith and hope in His promises, sinning and repenting, sorrowing and rejoicing, often standing alone in their protest against the wickedness around them, sometimes yielding up their lives in fidelity to God and righteousness. This is as true of Patriarchal and Mosaic, and even of pre-Patriarchal times, as of later periods. The pictures thus given are not affected by critical questions of date and documents, or even by the contention that the Patriarchal figures are merely personifications of tribes or of the nation. Even were this true originally of such figures as Abraham, Isaac, Jacob, and Joseph, which there is no good reason to believe it is, there can be no question that long before the legends or traditions, however one chooses to name them, were reduced to writing, as we now have them, these Patriarchs had come to be regarded, and are certainly portrayed, as individuals in the strictest sense, and their histories stand out to the minds of the people as models for all time of individual piety. Dr. G. A. Smith makes a large admission when, in an article in the "Quarterly Review" January, 1907, he allows that Wellhausen and Prof. Robertson Smith were wrong about the date of the Patriarchal narratives, and signifies his adhesion to Gunkel in carrying back these narratives to about 1200 B. C. In any case the narra-

tives which contain these stories are, even on the critical view, as old in their written form as the 9th or 8th century, i. e., older than, or as early as, the time of Amos and Hosea. Prof. Henry Preserved Smith, indeed, says in his "Old Testament History," "Amos and Hosea, at any rate, had little idea of the Patriarchs as individual men."[10] If he and others can persuade themselves of this, they must do so, but the narratives really are there to speak for themselves, and the mind must be strangely constituted that can read the history, say, of an Abraham or a Joseph, with its rich biographical detail, and not see that as it stands it is given as the biography of an individual.

If, however, this is so, it bears with overwhelming directness upon the question of the familiarity of minds in Israel with the idea of a personal piety. Before the national, in the Biblical history, is the Patriarchal age; before that again the story of the beginnings and early growth of man. In these earliest periods we have not yet advanced even to the tribal stage. At the outset we have the creation of a first man and woman, and of God's dealings with them when as yet there were no others in the world but themselves. As Dr. G. A. Smith truly says, this is not "tribal" morality or religion. The next story, that of Cain and Abel, is a story of individual contrast in the family, Abel is accepted, and Cain, with his brother's blood upon his hands, is punished. Of Enoch it is recorded that he walked with God, and was not, for God took him. Noah is an individual who walked with God, and obtained favor for himself and his household when all the world had become corrupt. It is not necessary to pursue the history in detail. Abraham, Jacob, Joseph, as already said, are all of them to the readers of the history individuals; Sarah, though a woman, does not strike one as a mere "appendage" to Abraham; Moses, Joshua, Caleb, are individuals; if there had been ten righteous persons in Sodom it would have been spared;

[10] Op. cit. p. 38.

it was as an individual that David sinned, as an individual he repented and was forgiven; kings in the histories are judged or condemned according to their individual character. So with a myriad other persons, who appear in the sacred story. Can it be denied that individual faith is represented as the root of the character of these persons; that it is as individuals that Jehovah appears to them, encourages them, or it may be rebukes and warns them; that it is by individual hope in God they were sustained in their trials and afflictions? Could we conceive a more instructive or beautiful personal history than that of Joseph in his relations with his father, with his brethren, with Potiphar and with Pharaoh; was it not as an individual he was tempted, and as an individual he repelled temptation? The Book of Ruth may be put late—one does not see the need of putting it late—but what a charming picture of individual piety in the time of the Judges have we in those pages. David's life is surely individual, if ever there was one, and his trust and hope in God in the time of his persecution by Saul, and of the rebellion of Absalom, are among the most conspicuous things in it. The Book of Job is another work that goes down with many to that convenient receptacle, the post-exilian age, but it reflects, at least, Patriarchal conditions, and Job's piety is that of an individual man, and the sacrifices he offers weekly for his sons imply personal responsibility on their part as well. How, in face of these plainest facts of the history, it can be held that individual piety has no existence in the earlier times of Israel and before the prophets, we repeat that it is difficult to imagine.

It is not different, when from biography and history we look to *law* and its operation. We leave aside the Levitical laws, though there is no need to do so, for whatever the age of the compilation of the laws, there is a growing tendency to recognize in them the embodiment of usage, and sometimes of very ancient usage. It would be easy to show in a number of ways how entirely that

corpus of legislation is penetrated by the idea of the religious standing, duty, and responsibility of the individual. In the sacrifices, e. g., how particular are the directions for the bringing of sin and guilt offerings for the ordinary Israelite, as well as for those of higher standing. "If any one sin," such is the rubric, "he is guilty and shall bear his iniquity;" there is individual confession, individual sacrifice, individual forgiveness.[11] In the Code known as the Law of Holiness the individual is the subject almost throughout. "If a man" do this or that; "whosoever he be that giveth of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones." "Ye shall fear every man his mother, and his father, and keep my Sabbaths,"[12] and so on. But take what are allowed to be the oldest laws and observances of the nation. No one, we think, would doubt that the celebrated Code of Hammurabi, so much older than Moses, is a Code of individual prescriptions, sanctioned by individual penalties. Is it otherwise with the laws in Exodus? The Decalogue, e. g., though addressed to the nation by the God of the nation, is yet a code of individual duties.[13] "Honour thy father and thy mother," "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet thy neighbour's house, wife, ox, ass," etc. This is individual duty. On the religious side, "Jehovah will not hold him guiltless that taketh His name in vain;" the second and fourth commandments single out the individual, "thou shalt not do any work, thou, nor thy son, nor thy daughter," etc. The iniquity of the fathers is indeed visited upon the children unto the third and fourth generation of them that hate God (this still distinguishes them from the nation), but on the other side, mercy is shown unto thousands of them that love God and keep His commandments. Instances

[11] Lev. IV. 2ff; V. 1ff.
[12] Cf. Lev. XIX. 3; XX. 2ff.
[13] Ex. XX. 2ff.

need not be adduced from the civil code of Exodus, which, like the Babylonian, has to do almost wholly with the individual. "Keep thee far from a false matter, for I will not justify the wicked;"[14] just as Abraham had pleaded for Sodom, "Wilt thou also destroy the righteous with the wicked? * * * That so the righteous should be as the wicked; that be far from thee; shall not the Judge of all the earth do right?"[15] Sometimes in solemn acts of public justice we see the influence of the idea which connects the house with the individual, as when Achan and his house are stoned,[16] and Dothan and Abiram with their families are swallowed up,[17] but this is rare even in ancient Israel. The sin of one may bring wrath upon the whole tribe, but as a rule the individual answers for his own transgression. Even in the fierce strain of the Song of Deborah, the closing note is on the lofty key, "Let them that love Him be as the sun when he goeth forth in his might."[18]

The *devotional* literature of Israel finds its embodiment in the Book of Psalms, and here again can it be reasonably questioned that every mood of the soul in its most earnest personal relations to God is pictured in the most intense and real manner? We may be told, of course, that all this belongs to the worship of the 2nd Temple, or, as by Smend, that even when the Psalms seem most individualistic, it is not an individual but a Church consciousness that is expressed. Here again, however, the Psalms must be allowed to speak for themselves, and while there are undoubtedly, as in our hymns, expressions of the Church consciousness, it is beyond reasonable question that the bulk of the compositions, especially in the earlier part of the Book, spring from the experience of the individual. Indeed, as Dr. Jas. Robertson very forcibly argues in his "Religion and Poetry in

[14] Ex. XXIII. 7.
[15] Gen. XVIII. 25.
[16] Josh. VII. 24ff.
[17] Num. XVI. 32.
[18] Judg. V. 31.

the Psalms," whence would the materials for depicting such a consciousness be obtained, if there did not lie behind it the experience of individual joy and sorrow, faith and repentance, trust and triumph?[19] It may be safely contended that many of these compositions belong to pre-exilic times, and express the piety of Israel as far back as David himself, the classical founder of this type of praise. The 18th Ps. which surely it is hyper-criticism to deny to David, and an inversion of sound reasoning to attempt to carry down to the exile, is a splendid monument of personal religion. Note should be taken also of the tenderness which pervades both law and Psalter of God's personal care of the poor, the distressed, the widow, the fatherless, even the stranger.

With the Psalter may we not join here the *wisdom-utterances* of the Book of Proverbs, the basis of which, again, it is hyper-critical to deny to the Solomonic age. This again is no new thing. As we find in the Code of Hammurabi a forecast of the individualism of the Mosaic Book of the Covenant, so, far back in the *Precepts* of *Ptah-Hotep* in the 5th dynasty of Egypt, we have something startling like the Book of Proverbs, and not less individualistic in its admonitions, expostulations, and warnings. How completely the Book of Proverbs is steeped in this individualistic spirit, surely hardly needs illustration. "My son" is the refrain of the appeal. "The fear of the Lord is the beginning of wisdom,"[20] and wisdom is shown in the resolute adherence to righteousness in every walk of life.

There remain the *prophets,* and it is not denied that here, at least in Jeremiah and Ezekiel, the individual relation of God to the soul, and of the soul to God, does clearly enough appear; only we would contend that the need of individual piety, and the call for it, appeal as clearly in *all* the prophets as they do in these and in the Psalms.

[19] Op. cit. pp. 281ff.
[20] Prov. IX. IV.

Stress is frequently laid on the repudiation by Jeremiah[21], and Ezekiel[22] of the proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge," with their affirmation of the opposite truth that "everyone shall die for his own iniquity," "the soul that sinneth it shall die." There is here, indeed, a sharpening of the idea of individual responsibility, and disengaging of it from necessary implication in the doom of a wicked nation; but these passages are misread if they are set in contradiction with the higher teaching of the earlier times. We already read, e. g., in Deut. XXIV. 16; "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers, every man shall be put to death for his own sins;" a precept which in 2 Kings XIV. 6, Joash of Judah is said to have acted upon in sparing the children of his father's murderers. The enunciation by these prophets of the principle of individual responsibility is not in contradiction of the patent fact, which both prophets elsewhere plainly recognize, that in their corporate existence the righteous often suffer for and through the sins of others —was not Jeremiah himself an outstanding example of such suffering, and was not Ezekiel a captive in Babylonia through his nation's sins?—but simply supply the balancing assertion that no man will perish for the sins of his fathers, should he not make these sins his own, and that the worst entail of a father's wrong-doings can be cut off by personal repentance and right doing. It is the same Jeremiah who wrote the above who already himself had declared that the children *did* suffer for the sins of the fathers: "I will cause them to be tossed to and fro among all the kingdoms of the earth, because of Manasseh, the son of Hezekiah."[23] So we cannot read the early chapters of Ezekiel, with his denunciations of judgment on Jerusalem for the sins, not only of that

[21] XXXI. 29, 30.
[22] XVIII. 2. 10.
[23] XV. 4.

generation, but of all the past, without seeing that there is need for care in importing into his teaching in Ch. XVIII an exaggerated individualism.[24] This indeed implies that there is something deeper in his declaration, "The soul that sinneth it shall die," than merely falling under the sword of the Chaldeans, which many good men did; a meaning which already points into the beyond. Still, the fact that the nation was falling to pieces, was being carried into captivity and scattered to and fro, no doubt did throw the individual back more and more upon himself in his relation to God, and so heightened the conception of his own personality as distinct from his share in the life of his nation.

Individual piety, these considerations show, was no new thing in the life of Israel in the prophetic age, but was a necessary element in the religious life of the nation from the beginning. Piety, indeed, as it appears first in the pages of the Bible, is a very simple and elementary thing—a walking with God, and calling upon the name of Jehovah, expressing itself in simple acts of prayer, and vow, and sacrifice; yet ever has its root in faith, faith in a God who has in some measure revealed Himself, and is known. Examples are seen in the history of the Patriarchs and of Job. Even under the law it seems to us that we greatly mistake the ordinary religious life of the pious Israelite, if we do not think of it as extremely simple, very little different in its essential elements from our own. Even supposing the whole ritual law of the Levitical books to have been in force, and under the monarchy, at least, it is certain that a ritual hardly less splendid and complex was in operation, it deserves to be remembered how large a part of this law was an affair of the Temple, and of the periodical public feasts, and how little it touched, except in tithe-paying, care about foods, and rules of uncleanness, the everyday life of the average Israelite. To fear God, with thankful acknowledgement

[24] Cf. the language of Jesus on Jerusalem, Matt. XXIII. 35.

of His goodness, and prayer for His blessing, and to discharge in a faithful spirit the duties of his calling, must have constituted then, as it does now, the staple of religious obedience. This is why one likes the quiet pictures in such a book as that of Ruth. Naturally when, as so often happened, idolatry, lawlessness, godlessness, with its violence and lasciviousness, overflowed the land, things were very different, but the quiet in the land would still be there in their several spheres, waiting, praising, hoping, till a better day dawned.

It would have been interesting, had space permitted, to have gone back on the point referred to at the beginning, of the bearing of all this on the hope of immortality. The subject, however, is too large to attempt to enter upon it here. It may only be remarked that if individual piety had the place here given to it in the early religious life of Israel, there must be modification of the view taken of the part it played in giving rise to the hope of individual immortality in the later prophetic and exilian age; it must rather be asked whether the presence of such piety is not likely to have germinated in such hopes at an earlier period than the newer reading of the history of religion in Israel assumes. We may be permitted to think that if the matter were fully gone into, good reason could be shown for believing that it did. Wherever there exists deep-rooted faith in God, and consciousness of life in His fellowship, there is present that out of which the confidence cannot but blossom that the darkness and gloom of Sheol is not the last word in God's dealings with the faithful ones. If the older theology fell into the error of reading too much into its Old Testament, we are persuaded that the danger now is the opposite one of reading often a great deal too little into the hopes and aspirations of pious men from the Patriarchs downwards. "These all died in faith;"[25] so Jesus and the New Testament

[25] Heb. XI. 13.

writers taught; and our conviction is that it was they, and not our modern scholars, who had the right to it.[26]

[26] It is interesting to notice that in his recently published work, "Geschichte der Alttest. Religion" (p. 173), Ed. König strongly upholds the view that while the Covenant at Sinai was certainly made with the "people" of Israel, it was with the people as "a totality of single, independent, and individually—responsible personalities"—this against the modern contention that in the older time it was the people alone, and as such, that was "the subject of religion."

THE FIRST EPISTLE OF JOHN: ITS LITERARY CHARACTERISTICS AND CONTENT.

By Henry C. Vedder, D.D., Chester, Penn.

First Paper.

Nothing can be plainer to one who deeply and candidly studies the First Epistle of John than the fact that it is not an epistle. It is most unfortunate that this misleading title has become so firmly attached to the document; for, on the one hand, no attempt to change it could have the slightest prospect of success, while, on the other, such a name obscures the real nature of the book and has led to no end of misinterpretation. The writing lacks every pecularity of letter-writing, as one may see by comparing it with the epistles of Paul, genuine letters if any letters were ever written. The literary affinities of John's writings are with the Wisdom literature. With this, the uncanonical books as well as the canonical, the author may be fairly presumed to be well acquainted. These affinities, however, extend only to literary form. In spirit this "epistle" is unmistakably, even aggressively, Christian. The lack of continuity of thought, so perplexing to those who persist in regarding this as epistolary in literary form, becoming appropriate and even characteristic in a composition of the Wisdom order.

This is not put forward as any new discovery. The lack of epistolary features in this writing has always been felt, and has frequently been acknowledged, by Christian scholars who have undertaken to expound it. The difficulty is that they appear to have lacked the courage of their convictions, and could not persuade themselves to treat the book as they felt it should be treated. For example, Dr. Horatio B. Hackett, one of the greatest exegetes that America has produced, in the notes that he used to dictate to his classes, said: "The ideas in the Epistle are not presented with any strict method, but fol-

low each other with a freedom characteristic of a familiar letter." The candid recognition of fact in the first clause is as clear and characteristic of Dr. Hackett, as his inability to break away from traditional conclusions in the second. Bishop Westcott, in his excellent commentary on the book, remarks: "It is extremely difficult to determine with certainty the structure of the Epistle. No single arrangement is able to take account of the complex development of thought which it offers, and of the many connections which exist between its different parts." But after this judicious comment he proceeds to do what he declares to be impossible—he makes an extended "analysis" that purports to show entire continuity of thought.

Dr. Salmond, in the Hastings Bible Dictionary, quite agrees with these distinguished scholars in both particulars. He says of the book: "It has nothing of the formal structure, the systematic course, the dialectical movement of these (the Pauline Epistles) * * * It takes the form of a succession of ideas which seem to have no logical connection, and which fall only now and then into a connected series. They are delivered, not in the way of reasoned statements, but as a series of reflections and declarations given in meditative, aphoristic fashion." That is excellently said; it goes right to the heart of the matter. And yet, will it be believed that, in the very teeth of this, Dr. Salmond proceeds to give us an elaborate "Order of Thought," which fills two closely printed columns, and extends to nearly two thousand words!

All these and other like inconsistencies would disappear in a moment, if eminent scholars would have the courage to treat the book as they declare that it should be treated. We must set aside from the beginning of our study all notion that this is a letter, and look upon the writing as a tractate, a literary production of the Wisdom type, whose distinguishing mark is not continuity of thought, but the very reverse. In other words, we have here a collection of brief Essays or Thoughts, more or less connected through their mutual relations to a general

theme. A brief Prologue states this theme, and an equally brief Epilogue sums up what the writer regards as the chief things established by what he has written. This gives to the collection a quasi-methodical air that it would otherwise not possess.

It would not be correct, however, to say that the book consists of disconnected paragraphs, but the connection of its component parts is rather that of variations on one theme, than the logical nexus that we expect in a letter, still more in a theological discussion. Sometimes the closing sentence of one Thought has obviously suggested the opening sentence of the next; sometimes one paragraph is found to be a development of some idea contained in or germane to a paragraph preceding; sometimes little or no connection between parts can be traced without a too ingenious exegesis; we may even find abrupt and complete transition of thought. Such phrases as "I write unto you," which are not infrequent, and the continual use of endearing address, "little children," "brothers," "beloved," are not at all inconsistent with this view of the literary form of the Epistle. This form of personal appeal is frequent in the Wisdom literature, and is well known to readers of the Proverbs and the Wisdom of Solomon; but the form of address in the Wisdom literature, "my Son," has been changed to more distinctively Christian salutations. There is as little question that the book was written *for* Christians, as that it was not addressed *to* Christians.

The full meaning and significance of this book can be appreciated, it is believed, only as it is interpreted from the point of view above defined. But there is, of course, an alternative theory of the literary characteristics of this writing, and certain German critics have not hesitated to adopt it—namely, to hold that the author attempted to write a letter, and failed for lack of skill. Baur saw in the book an "indefiniteness" a "tendency to repetition," a want of "logical force," that gives the Epistle "a tone of child-like feebleness." It is, in short,

precisely such an Epistle as John might have been expected to produce in his dotage. But why, one asks, should we demand that every writing be orderly, logical, definite and free from repetitions, on pain of being pronounced childish? It is the dotage of criticism that proposes such a critical test. What would be the result if such a canon were applied to literature outside of the books of the New Testament? Were Epictetus and Marcus Aurelius and Pascal in their dotage, and has the world been wrong all these centuries in accepting their writings as belonging to that small collection of literature that is all pure gold? S. G. Lange also found in the writing the "feebleness of old age," but why should we not rather see in such a criticism the feebleness of the critic? The lack of insight, of literary taste and feeling, shown in such criticisms is pitiful rather than blameworthy; and there has been a plentiful sufficiency of just such inept writing in the productions of Germans famous for their Biblical scholarship and historical learning. One need have no hesitation in saying that the student of this Epistle who cannot feel its unique power, cannot discern its vigor, vividness, originality, freshness, and above all, its spiritual insight, ought by all means to devote himself and his powers to some other pursuit than literary criticism.

Giving to the theory of the literary form and characteristics of the Epistle as above set forth a provisional acceptance, let us study the document in detail, and see what light is thrown on the writing and its meaning.

Prologue 1:1-4.

This is strikingly like, and as strikingly different from, the Prologue to the Fourth Gospel. It introduces us at once to the two fundamental ideas of the writer, which he is here announcing, a Person and a Fact. The Person is here, as in the Gospel, the Word, eternal, source of Life. The Fact is the Incarnation or earthly manifestation of this Revealer of the Father, not stated explicitly, as in the Gospel ("the Word was made flesh") but

implicitly ("the life was manifested.") This fact has a threefold attestation: hearing, sight, touch. Thus early the Apostle makes plain his antagonism to the form of Gnosticism known as Docetism. Jesus was no phantom, but the Word became man and lived a real human life. To this the writer bears personal testimony. And the object of this testimony and announcement is to bring his readers into fellowship with Him, and so into fellowship with God and His Son. In such fellowship is the consummation of the Christian's joy.

The theme of the book is thus plainly stated, and its method foreshadowed. It is to consist of a series of meditations, through which will run these two threads: the new spiritual life that has its source in the eternal Word; and that fellowship with Him which is the highest privilege and joy of believers.

i. *God is Light*—1:5-7.

In the first meditation the Apostle sums up again his whole message. He is not afraid of repetition; he knows how useful, how indispensable, it is to the teacher; but he does not merely repeat, he adds something. His object he has already declared to be the establishing of Christian fellowship on the basis of fellowship with God. But fellowship rests on mutual knowledge, and it is therefore first of all necessary that we should know God. This is the message that makes fellowship possible: God is Light. Light is a higher potency of God's manifestation of Himself than Life. But this does not refer primarily to manifestation; it designates the divine essence, it describes what God is, not what God does. He possesses in fullest perfection and intensity that spiritual nature which may be typified to us by Light. In Him all goodness, all perfection, dwell; He is absolutely pure and glorious. In verse 7 God is described as not only Light, but as "being in the Light"—that is, He radiates light, clothes Himself with it as a garment. God is therefore self-communicating by His very nature, and imparts

Himself to man, and man is able to receive Him. As flower to the sun, so man made in the divine image instinctively turns to God. And as Light, God is also Life, for light is the fundamental and indispensable condition of our existence. Darkness is the negation of light, and signifies the contrary of all that God is, the sphere of life and conduct un-divine, opposed to God.

Revelation of what God is determines man's relations to Him. Hence, says the Apostle, if we claim fellowship with God, and yet our entire life is in a sphere outside of God, opposed to God, we make a claim patently false and we have no connection with the divine fulness of truth. For truth is not only thought but action, not merely speculation but character. I do, therefore I am. A Christian life is impossible where there is no correspondence between profession and moral action, where faith is disjoined from ethics.

And hence, on the other hand, if we live in the sphere of God's character and influence, two results follow. First, Christian fellowship, a common interest and life among believers. True fellowship with God is here represented as coming through, or at least as being proved by fellowship with men, our fellow-believers in Christ. This first result is a result of relationship with others, but there is another, for life in the Light cannot fail to have its effects on him who lives it—he is cleansed from all sin. Not forgiveness of *sins* merely—that the believer receives at the moment he passes from death to life; that is justification—but cleansing from *sin,* sanctification. The verb used here, *katharizei,* is in the present, not the aorist, and hence does not signify an act performed once for all, as in justification, but a continuous process, little by little, as life in the Light continues. Sanctification is here attributed to the blood of Christ, blood and life being generally convertible terms in the Scriptures. No sanctification is conceivable that is not the effect of Christ's power of life working in the believer who lives in the Light.

ii. *Our Advocate*—1:8—2:2.

The mention of sin leads to this new meditation. A question naturally presents itself: How has he that walks in the Light anything more to do with sin? Can he be a Christian and still sin? May he not, should he not, expect perfection? Is he not free from the law, and may he not assert that sin is an accident of conduct, not a principle of life within him? The question is a perplexing one, to which the easiest answer is a general denial. The Antinomian solves the problem at a stroke: the Christian is freed from the law and cannot sin, for without law there is no transgression. No, says the Apostle, this answer is inadmissible. Denial of sin and of the need of cleansing is an evidence that one is not walking in Light but in darkness. We still *have sin*—a phrase peculiarly Johannine, which distinguishes between the sinful principle and the sinful act, which latter he describes by the verb *sin* or *commit sin*. Denial of sin is not merely falling into error, it is entering on an altogether false and godless course of life. We know the assertion to be false, yet persuade ourselves that it is true, and so we lead ourselves astray and the truth cannot be in us as an informing and transforming power. Without consciousness of sin, there can not be even the beginning of the life of truth, much less continuance in it.

If sin thus besets us (cf. Heb. 12:1, "the closely clinging sin") how shall we be rid of it and of its consequences? By confession, says the Apostle. But confession does not relate to sin, rather to sins. The denial is made in the abstract, but the confession is to be made in the concrete; the specific, overt acts of transgression are to be acknowledged, openly, before all men. We are indeed conscious of sin, but we cannot successfully contend against it as a principle or state; we can only oppose its manifestation in specific cases. Hence we can gain deliverance from sin only through forgiveness of sins. This forgiveness is rooted in the character of God;

it is because He is faithful to His promises and righteous that He will not only forgive (that is, remit the consequences of our sins, as a debt owed Him), but will in addition cleanse us from everything that is not in accord with His own character. Both the last verbs are in the aorist; this may be simply the aorist of completed action, the writer looking forward to the end; or it may have been the Apostle's thought that, as the sins confessed are specific, so are the forgiveness and the cleansing.

But a man may recognize the true character and permanence of sin, and yet maintain that he has not sinned. Pelagius taught that some men keep the law of God perfectly and are saved by their obedience. Not so, says the Apostle. Such denial of sin is blasphemous; by it we would degrade God, if that were possible, from the realm of truth into that of falsehood, since we proclaim that He has dealt falsely with all men in treating them all as sinners. The whole of God's revelation assumes sin as a premise, implies that normal relations between God and man have been interrupted. But for this there would have been no need of God's Son coming into the world. By such denial of the thing fundamental in revelation, all possible fellowship with God is destroyed, and His words, as spirit and life, a power laying fast hold on men and transforming them, have no place in our hearts.

I am writing these things to you, continues the Apostle, that you may not sin at all (the verb denotes the single act, not the state). He is not merely warning them against the danger of converting his teaching about forgiveness into license for continuance in sin, but is rather aiming to produce in them the completeness of life in the Light. In spite of abiding sinfulness of nature, their purpose should be not to fall into specific acts of transgression. This is the double goal: cleansing from sin and freedom from sins. Yet it may happen that the Christian will be carried into sins that contradict the tenor of his life; it will be possible therefore to say of him, *hemarte,* he sinned, but not *hamartanei,* he lives in sin. If this has

happened to him who is walking in the Light, let him not despair, for we (note the significant change of pronoun, not the sinner only, but all Christians) have an Advocate, Counsellor, Helper, with the Father. This word Paraclete is the same used by Jesus of the Holy Spirit (John 14:16, etc.), but this is not inconsistent with its use here, for everywhere in the New Testament the Holy Spirit is the Spirit of Jesus Christ. Both the humanity and the deity of the Mediator are here recognized in the double name. Two conditions of successful mediatorship are implied by the Apostle, both of which were fulfilled in Jesus Christ: (1) He was fitted for His mediatorial office and work by His character—He is the "righteous" one (corresponding to the "righteous" God of 1:9) who has accomplished perfectly all that is revealed to us of the Father's nature; (2) the case advocated must be in conformity with the divine righteousness. This was accomplished by His taking away our unrighteousness. He is Himself a propitiation or means of reconciliation with God, in behalf of the sins of all men. He is the high-priestly offering through which sin is expiated. And this expiation is not merely in behalf of Christians, but of the "whole world"—words that have the broadest possible meaning, which it is not possible to restrict by any honest exegesis. If the propitiation does not in fact effect the salvation of all men, the failure is not due to the extent of the propitiation—that is sufficient in worth and dignity to secure the salvation of every man that comes into this world.

iii. *Obedience the Test of Love*—2:3-6.

The Apostle's general object is to make known the Word, that men may be brought into fellowship with Him. He has just declared the remedy for sin, and now proceeds to point out the signs of its efficacy. How are men to be sure that they know God as Light and Jesus Christ as Advocate and propitiation? What evidence can they give to others that they possess such knowledge? Mere

profession is nothing. We perceive that men know God by this test: they possess character like God's. Knowledge no less than fellowship produces assimilation of character, and so tends to manifest itself in conduct that accords with God's nature. For the commandments are the expression of what God is, and what we must be if we are in fellowship with God who is Light. To profess fellowship with Him and yet not keep His commandments is not only obvious falsehood—there is no correspondence of word to fact—but shows that the whole character is false. Truth is in a man when it is an active principle, regulating his thought and action—this cannot be said of the man whose conduct contradicts his profession. In any man who keeps God's word, not His commandments merely, but the spirit of the law as well as the letter—the love of God has been perfected, because love is the fulfilling of the law. The truth is not merely in him, but has reached its consummation—love is perfect, because obedience is complete. This is true, whether "love of God" is objective or subjective genitive, whether it means the love that God shows us, or the love of which God is the object, or has the still larger sense of the love that is characteristic of God. This divine character in us is not only the proof to others that we love God, and are walking in the Light, but is the test by which we know ourselves to be united to Him. It follows, therefore, that he who professes to abide in God, to be in full and permanent fellowship with Him, must live the Christ-life, not as a necessity laid upon him, but as an obligation that he has voluntarily assumed. Not the mere semblance, but the reality, of godliness must be his. This imitation of Christ is the infallible mark of the Christian—that we follow the Christ-pattern in a life of humiliation, suffering, sacrifice, is proof that we are in union with Him.

iv. *A Commandment New and Old*—ii. 7-11.

The mention of the love of God naturally suggests brotherly love. The Apostle puts his teaching into a

paradox. The commandment is new or old according to the point of view. Brotherly love is no new commandment, because from the beginning of proclaiming the gospel, the word of God to man, love has been the law of life. The gospel is nothing else than a message of love from God, and its end is to make men love God and their fellows. On the other hand, Jesus Himself calls the commandment a new one, because it was given by Him in a new form and with a new sanction, "Love one another *as I have loved you.*" This was a new and stronger incentive to brotherly love; resting on this foundation and enforced by this example, it was indeed a new commandment. While this duty was enjoined by the gospel from the first, the words and works of Christ have become better understood, and so the commandment has been found in more complete accord than was at first perceived with the facts of Christ's life on the one hand, and with the facts of Christian experience on the other.

This love of our fellows, perceived to be characteristic of their Master, must be realized in His followers. It has been brought into the world only through the example of Christ, and it can be attained by us only through fellowship with Him. The paradox is shown to be justified by the change that has been produced through the proclaiming of the gospel of love: Because the power of evil has been broken—it has not yet passed away, but is now in the act of passing, is being drawn aside as a curtain—and the genuine light is shining, the kingdom of God, the reign of righteousness has begun to triumph. But whether a man is still in the darkness or the light, whether he really belongs to the kingdom of God or the kingdom of Satan, is a matter about which he may deceive himself. It is in vain for one who hates his brother —not his neighbor, merely, but a fellow-Christian—to profess himself a member of Christ's kingdom. His moral condition is the exact opposite of that which he claims, and doubtless sincerely believes, to be his. On the other hand, he that loves his brother is not merely in

the kingdom of God, but abides there in a condition of stability and certitude. His love is not the cause of his fellowship with God, but the consequence and proof of that fellowship. He will never cause others to fall—on the contrary, his character will be an inspiration and help to them—but lack of love is a prolific source of offences.

Finally, love clarifies the vision, while hate blinds the eyes. To see the truth, light and love are necessary; hatred means loss of the very faculty of seeing, and the life of the hater is one continual stumbling in the dark.

v. *The Writer's Purpose*—ii. 12-14.

The Apostle now states in a different form his purpose in writing these meditations. He puts his thought into six terse sentences, rhythmical in their balanced form —Hebrew poetry, in short—and these naturally fall into two triads. He first addresses all his readers by the affectionate title, "little children," and declares that he is not teaching the first principles of the Christian faith, for he is writing to those whose sins are forgiven, and know the ground of that forgiveness to be what Christ has done. They have therefore already made considerable progress in the faith, and he is desirous to lead them to maturity (cf. Heb. vi. 1). They have already experienced in part the word of God, they have known something of the blessedness of fellowship with Christ; he purposes exhorting them to continuance in the faith, to attainment of nobler heights of Christian character. He then addresses the two classes into which they may be divided—fathers and youths, the men of experience and the men of action, thinkers and soldiers. Christians are indeed one in the experience of the forgiveness of sins, but their other experiences differ largely with their ages and circumstances. The fathers, or elders, the more mature and thoughtful Christians, have learned to know Christ, Him who has existed from the beginning. This knowledge is conceived as the fruit of past experience and still abiding, not as a process now continuing—the verb

is aorist, not present. The young men, the possessors of soldierly qualities, vigor and bravery, have conquered the Evil One, the prince of the realm of darkness—not that their victory is in fact complete, but it may be so regarded, in view of what they are and of what they have already accomplished.

The second triad is a repetition of the first, but with some significant, if slight, modifications. The most striking of these is perhaps the change from "I am writing" to "I have written," as if the Apostle would have said, "I am writing to you, yes, I assert it again, that it is for these reasons." The general address is also slightly changed, and becomes "little ones" instead of "little children," but more important is the change of reason: I have written to you on the ground of your Christian character and experience, because you have learned to know the Father. They manifest this knowledge by correspondence of character to profession, by exhibition of brotherly love. There is no change in the address to "fathers," but a very significant addition to the words spoken to young men: "because you are strong" (that is, they are well qualified for active and aggressive service "and God's word abides in you," so that they are in contact with the source of strength—in these two facts is to be found the certainty of their victory.

vi. *Love of the World*—ii. 15-17.

The Apostle has given his new-old commandment; he now adds another. "Love not" is as important as "love." Love determines character; love discloses character; hence the object of love is all-important. Love of the world and love of the Father are absolutely incompatible, for the world is everything that God is not. The "darkness" of i. 5, 6 and ii. 9, 11 is the evil principle, the world is the sphere of its working—both are God's antithesis. Note the emphasis achieved through the order of the Greek words: "If any one love the world, there exists not (whatever he may say) the love of the Father in

him." All fellowship with God is necessarily destroyed by this love, and the love of which God is both source and object cannot animate and inspire one whose moving principle is love of the world. Because in moral and spiritual things, as well as in physical, no stream rises higher than its source. The things in the world, all that constitute it what it is, do not come from God and hence cannot lead men to God, but keep them in bondage to the world. The desires that have their source in the flesh, and find their satisfaction in physical pleasure; the desires whose gratification constitutes the higher mental pleasures; unregulated mental activity, unrestrained intellectual curiosity; the thousand vices, whether physical or mental, that are rooted in self-assertion, arrogance, pride—these are the "things that are in the world" and make the love of it incompatible with the love of God. Not only so, but the love of the world is as different from the love of God in its end as in its source. The world, the order of things opposed to God, is passing away—like a screen or curtain that hides God from men, it is pushed aside, and those whose love has made them a part of it must vanish also. Only in harmony with God, in fellowship with God, practically evidenced by the doing of His will, is there assurance of permanence. The world is transitory, God is unchanging and eternal. He that does His will, he only, abides forever.

vii. *Antichrist*—ii. 18-28.

And now the Apostle speaks a word of solemn warning to his readers. The "last hour" is at hand—not necessarily the immediate end of all things, the consummation of the age and the final judgment, but a critical period, a time of change and sifting. This is proved by the divisions among Christians themselves, and the consequent temptations to desert the faith and break off fellowship with God. "My little ones," says the writer, addressing his readers with the double authority of age and experience, you have heard that the "last hour" will be pre-

ceded by the coming of Antichrist—not merely an opponent of Christ, but one who takes the place of Christ, becomes His opponent by assuming His guise. Antichrist is therefore he whose character is the negation of all for which the name of Christ stands. But already there are among us many manifestations of this Antichrist; those who, like Judas, have been numbered among the disciples of Christ, and for a time were indistinguishable from them, but were never in real union with Christ, and so were never truly of us. If they had ever been really of our fellowship they would have continued with us—their apostasy shows that their fellowship was but a sham. Now their masks have fallen and they stand revealed in their true characters; and by this disclosure they are shorn of the greater part of their power for evil. But you are not like them, for to you the Holy Spirit has been given and you have a special gift of discernment. This is why I have written to you, because you understand the truth and know the absolute contrariety between falsehood and truth. And who is the liar above all others, if not he who denies that Jesus is the Messiah? It cannot be doubted that here John refers not to the Jew but to the Gnostic, who affirmed that the æon Christ descended on Jesus at His baptism and left Him before the passion, and so denied the indissoluble union of the divine and human in the one personality of Jesus Christ. This, says the Apostle, is to be Antichrist, for to deny the Incarnation leads inevitably to a denial of the eternal oneness of the Father and the Son.

This is no mere abstract dogmatic disputation, but a most practical matter: since God has fully revealed Himself in Christ, and in Him alone, one who refuses to acknowledge Christ as the Son of God of necessity loses knowledge of the Father, even though he professes to revere Him. Conversely, such is the eternal and essential unity and mutual indwelling of Father and Son, that he who acknowledges the Son is thereby brought into vital relations with the Father. Therefore, guard yourselves

from every declension from the truth; hold fast the teaching you have had from the beginning, and you will as a natural and inevitable result abide in fellowship with the Son, and therefore with the Father. And this fellowship, this vital relation to God through His Son, is the promise that He has Himself given you—this is life eternal, the final scope of Christ's redemptive work, the consummation of the Christian faith.

I have written these things, the Apostle concludes, as a warning against those whose aim is to lead you away from the truth, away from God. But you do not need a human teacher, you have only to listen to the Holy Spirit that has been given you, to learn what is true and what is false, and by holding fast to His teachings you shall continue in the divine life and fellowship. So then, in the face of all enemies and temptations, constantly endeavor to maintain your fellowship with God, in order that, when Christ shall come again, we may have the boldness of those who are friends of the Judge, and not the shame of those who are consciously under His condemnation.

Concluded in next number.

THE PERMANENCE OF PRIMITIVE CHRISTIAN INSTITUTIONS.

By Professor W. J. McGlothlin, Ph.D., D.D.,

Louisville, Ky.

Developed religion is very complex. Essentially it is an inward spiritual experience, and might perhaps be defined as the soul's consciousness of its relation to God. The ideal is that of full, mutual, unbroken, and unclouded communion between the spiritual Father and His spiritual children. This implies an absence not only of all estrangement due to sin, but also the absence of all obstructions due to the limitations of our material earthly existence. Men in such a state would need no aids to devotion, no assistance from the spiritual vision of other men, no stimulus from the piety and worship of others. This is the ideal which man's soul would realize, the goal and consummation to which we believe God's children are hastening when in beatific vision they shall see Him face to face and know fully even as they are fully known.

But now they see in a mirror darkly; even those with keenest spiritual vision know but in part and they can prophesy but in part. The conditions of our present existence draw a veil over the refulgent splendors of the spiritual world until they are but dimly seen and realized. Man is a spiritual and immortal soul, but he is also a material animal being. He is in touch with two worlds, having affinities for both, but fully cognizant of neither. Sin has thickened the veil that hangs for him over the spiritual and hence the dimness of his apprehension of spiritual realities, his indifference to them, his doubts and uncertainties concerning them. Hence, also, the necessity which each individual feels for gaining all possible aid from the piety, worship, visions and experiences of others. It is this inability to see clearly and fully for ourselves which makes the Bible a revelation to us, social

worship an inspiration and spiritual uplift, fellowship in spiritual things necessary to religious vigor and happiness.

Christianity is a spiritual religion. It proposes in a unique way so to renovate the weak and wicked souls of men that they shall be fitted and prepared for an eternal, unbroken, and unclouded communion with all holy souls and with the Father of all spirits. Nay, it goes further, beyond all other religions, and proposes to spiritualize and save even the body. It teaches that the body is even now the temple of the Holy Spirit of God and shall be raised a spiritual, incorruptible body, fitted for the spiritual glories of a spiritual heaven. Religion is primarily an experience of God here and now, a spiritual communion between the soul and Him. But the Founder of Christianity recognized the impossibility of a purely personal and spiritual religion even after the full revelation of God made by Himself and with the rich experience ministered by Him. Man is a social being and needs the presence and help of other like-minded men in worship and service. His spiritual experiences and aspirations need the support of some external and visible symbols and ceremonies. Accordingly Jesus instituted or recognized and approved certain external institutions intended to be aids to personal religion and also to the service expected of citizens of His kingdom. They were intended to express, conserve and propagate the spiritual realities of that kingdom. They were at least four; a *Church* or society of men and women who believed in God as revealed by Jesus Christ and engaged to realize as far as possible in themselves and others the will of God in the propagation of His kingdom; the ministry or the *officials* of this society who were a body of men called of God and their brethren, because of the possession of special gifts of nature and grace, to a special service. This grace and authority is rather personal than official, and the service expected does not differ in kind from that incumbent on

all Christians. These officers are simply ministers among their brethren. The third is *baptism* which is the immersion of a believer in the name of the Trinity in the common element of water as a symbol of spiritual burial with Christ who died and was buried, and of spiritual resurrection with Christ who rose again triumphant over death and the grave. It is a pictorial confession of faith in the triune God, in the central fact in the plan of redemption and the historic earthly existence of Jesus, and a solemn proclamation to the world of a spiritual change in oneself so profound that it can be adequately symbolized by nothing else than the burial of an old self and the resurrection of a new and transfigured self. The fourth institution is the *supper*. It is a joint participation in two of the elements of a common meal by the spiritual children of the heavenly Father as a perpetual and oft repeated reminder and proclamation of the death of Christ, His broken body and poured out blood. If this brief statement is a correct interpretation of the sources, these are the simple and yet profoundly significant institutions of primitive Christianity ordained or approved by Jesus while in the flesh. And our task is to enquire into the possibility and desirability of their perpetuation and permanence in their original primitive forms and meaning. The inquiry is of deepest significance for us Baptists because we believe we now hold and practice these institutions in their primitive form and significance, and further believe that it is our peculiar task, not only to reproduce original Christianity as a sect or denomination, but if possible to bring all men everywhere to an acceptance of these views. In other words we believe in the permanent and universal validity and value of primitive Christianity with all its institutions, and regard any serious departure from these institutions as a serious loss to the spiritual riches of the kingdon of God. Is it desirable to perpetuate these institutions in their primitive form and meaning among all races and

conditions of men? If not, our distinctive position and work are an impertinence. We should cease our polemics, accept the popular verdict and take life a little easier than we sometimes find it. Is it possible to perpetuate them, gradually approaching a universality of acceptance which may ultimately become complete? If not our task is so far a hopeless one. Have these institutions with their primitive form and significance permanent value for all men in the kingdom of God? Do they serve the spiritual more effectually than the Christian institutions held and practiced by any other body of Christian people? Unless we can answer this last question in the affirmative and demonstrate by actual experiment in competition with other conceptions that the primitive conception is most effective we are following a forlorn hope. It is not sufficient for most men to show that they are biblical, that they were instituted by Christ, that they were valid nineteen hundred years ago. We must show that they still have supreme value. The standard of judgment applied by most thoughtful men is the ability to serve the spiritual *now,* and the ultimate test of divine origin and approval is efficiency in doing what God wants done in the world *now.* These institutions were not instituted and do not exist for themselves. They have no sacredness or value in themselves. They are to be judged in their relation to man. If they have already ceased, or in the future shall cease, to minister to the spiritual welfare of man it is most certain that it will be the will of Christ to abolish them. They were made for man and when they no longer serve man they have ceased to exist except as encumbrances of the ground which should be cleared for the sowing of spiritual seed whose life is to be nourished in some other way. It is impossible to preserve our faith in Christ and at the same time believe that He instituted anything not dictated by the highest wisdom, or that He could desire the perpetuation of an institution which

failed of its purpose or had served its end and thereby ceased to be useful. We must plant ourselves squarely and fearlessly on this ground or we shall have no basis for effective appeal to the age in which we live. Gradually men are coming to value *men* more than *institutions,* to see that it is man who is served, the object of God's love and care. Hourly the institution is called upon to justify its existence by the test of its value to man. "The Sabbath was made for man, and not man for the Sabbath." The same principle applies with equal right and force to every other institution sacred and secular, ecclesiastical, social and civil. Nothing could be more just or more hopeful for the race. And I may add that in my opinion nothing could be more hopeful for the future of primitive Christian ordinances. We must come to the point where our polemics rise into the realm of apologetics, where our polemic is an apologetic for Christ, for man and for the eternal unchanging relations between the two. Can we then justify our position on this broad spiritual basis?

At the very threshold of the discussion we are met by the contention that Christianity is purely personal and spiritual, "a private matter," that institutions in any form are a positive hindrance to the spiritual interests of the spiritual kingdom of God. It is pointed out with truth that the institutions of Christianity have been and are still the chief causes of division, strife, animosity and even bloodshed among Christians, that while all parties are largely agreed on the great spiritual realities and the Christian view of life they are at each others' throats over the institutions. It is still further pointed out that there is ground for fear that multitudes of Christians are relying for salvation upon the institutions rather than on the Christ; the material and external have usurped the place of the inward and spiritual. To avoid these dangers and abuses, it is claimed, we should abolish institutions altogether. What shall we say to these alle-

gations? Is there danger in the institutions of Christianity? We are compelled to answer emphatically that there is. It can not be denied that they are a menace to the life of the spirit. The history of Christianity abundantly shows that men exalt them to a place where they obscure the spiritual, where the personal divine Christ fades behind more or less human institutions. They in themselves become holy and sacred, the objects of God's love and care, until at last they are regarded as if man were made for them and not they for man. The husk has absorbed and devoured the kernel. Men and women seek cleansing and salvation in the church, in the ordinances, in the mummeries and flummeries of an official priesthood of supposed divine powers and prerogatives rather than in the love of the crucified Redeemer and the grace of the living God. In this experience Christianity is not isolated. The history of all religions is marked by the growth of institutionalism and the tendency to displace the spiritual by the external and material. Jesus Himself lived in the midst of religious conditions of this nature. The glorious days of spiritual freedom and direct vision when the prophet spoke out of the fulness of his own spiritual experience had given place to the priest, the scribe and the Pharisee. They made void the ancient word of God by their traditions. They strained out the gnats and swallowed the camels; they gave tithes of their garden herbs and omitted the weightier matters of the law,—love, mercy and justice; they cleansed the outside of the cup and the platter until they were as beautiful as whited sepulchres while within they were full of all uncleanness. Even long before the coming of Christ the prophets had been compelled to declare that God hated the feasts and solemn assemblies even though they had been instituted at His own command. What the people needed to do was to let righteousness roll down as a river while now it melted away as a morning cloud. This condition was due to the usurpation of the material, the insti-

tutional, until the spiritual which these institutions were meant to conserve and foster, had lost its significance and almost its existence. It was this institutional religion which offered the most malignant and relentless opposition to the spiritual and practical programme of Jesus and which at last crucified Him. The Lord of the Sabbath must be killed because He was in their thought guilty of an infraction of the Sabbath in serving man. The institution of the Sabbath was as they thought more important than man. They stood without the door of Pilate's palace lest they be defiled and thereby prevented from celebrating the Passover, one of their institutions; but they stood there crying for the blood of an innocent and harmless Man. They clamored until the Roman governor felt compelled to proceed to the brutal cruelty of breaking the legs of the agonizing criminals on the cross that they might die a little earlier and thus avoid defiling the high day of the morrow, one of their institutions. The institution was everything, man in his innocence, his anguish, his need, is nothing. Such is the dangerous tendency of institutions in religion. And Jesus knew this to be so. Moreover we are compelled to believe that He foresaw how these institutions which He was confirming would cause division, strife, bloodshed, would be perverted, hardened and exalted until they would almost displace Himself. And yet with these personal experiences of what institutions of divine origin had grown into in His day and with the prevision of what His own institutions would become, He nevertheless established them. Could anything more forcibly emphasize His conception of the necessity of such institutions to the existence of spiritual life and activity? His own aims and ideals were supremely spiritual. "The kingdom of God is within you;" it is spiritual, its truth must be spiritually discerned. And yet knowing the danger, being Himself about to be crucified by institutional religion, having purely spiritual ends in view, He ordains or ap-

proves these institutions. The conclusion is irresistible that they have a supreme value for the spiritual life, a value so great as to warrant the risk, nay the perversion and misuse which He must have foreseen. On no other supposition can one believe that they had their beginning and perpetuation with His approval.

But by others it is claimed that if not actually hurtful these institutions, some or all of them, are at least useless for the more developed Christians. Baptism and church membership, for example, may be of value to the average or weak Christian, but no longer minister, so it is claimed, to the needs of the cultured and developed and therefore are not incumbent as an obligation resting upon them. It is no doubt true that the ideal state would be a society so thoroughly Christianized that every individual would be an independent and persistent Christian unit. No organization or ceremony for purposes of propaganda would then be necessary, because all would be Christian. But we are still, even in the best communities, far from this goal. Christians form but a part of the community as a whole, and vigorous propaganda is still necessary. Moreover in the nature of the case this must always be so, since men are not born Christians except in name and in a political sense. When Tertullian cried out, "Men are by nature Christians," he meant only that they are naturally monotheists. If the whole world were genuinely Christian to-day it would be necessary to take up the work of propagation again to-morrow. It is a task that can never be finished as long as men are being born into the world. Hence organization, the church and its ministry, will always be necessary. It is conceivable that some university professor, literary man or saint of another calling, could live a life as genuinely religious and as truly serviceable apart from other Christians as if he were a member of one of these organizations. But it is extremely doubtful and experience does not recommend the plan. The independent individ-

ual Christian is usually inactive and ineffective. Christian service is social service. Christian worship is social worship, and both can best be performed in a society where men touch elbows and hearts with their fellows. Christianity is preeminently social and fraternal, and whatever binds men together into a harmonious brotherhood of service, with similar aims, ideals and aspirations, must be of the highest value to the individual.

The one extensive effort to hold and propagate a purely spiritual and personal Christianity was that made by George Fox and the Quakers. He supplanted "the church" by a "society of friends," without a recognized ministry and without ordinances; with no formal services, no consecrated buildings, "steeple houses" as he temptuously called them. The "inner light" of a personal illumination was so emphasized as almost to make the Bible secondary. None of the usual aids to worship and service were employed. Institutional Christianity was abolished. And with what results? It must be admitted that it produced a rather high type of man so far as probity and philanthropy are concerned. But he was odd, narrow and isolated. He did not deeply influence the community in which he lived. The result as a whole was rather negative than positive. The impulse given to the movement by the fiery zeal of the founder soon died away; Quakerism ceased to grow and is now largely negligible. The total results have not been such as to recommend a non-institutional Christianity, since even the Quakers themselves have felt compelled to restore some of the elements of Christian institutions. The men who maintain the uselessness of Christian institutions have not sufficiently studied the comparative failure of this movement nor have they considered the need of institutions as revealed by religious psychology. The institutions not only obey a divine command given nearly 1900 years ago and conceivably temporary; in that case they might possibly be neglected; but they also must pre-

sent human needs. They not only contain and express religious truths and facts, they impress and strengthen human nature. Men organize in order to carry forward every great human undertaking. Shall they not organize to push forward the supreme enterprise of human history, the kingdom of God? All fraternal orders know the value of rites of initiation and ceremonies expressive of the fraternal relations and other ideals and aims of the order. Shall the great universal fraternity be stripped of all such helps? It is contrary to reason and sound judgment. A Christianity without organization, social worship, ordinances or trained teachers and leaders would rapidly fall into decay and superstition and might disappear altogether. The strength and vigor of a religion, its hold upon the popular heart, is usually in direct proportion to the number and efficiency of its teachers. Christianity has found little power of resistance in those religions which were poorly supplied with teachers and other institutions, while those with enthusiastic and effective teachers, as Judaism and Mohammedanism, have proven so far unconquerable. The religions of the Roman world and those of the rest of Europe in the early Christian centuries were largely non-institutional and they went down before Christianity almost without a struggle. It was not wholly the superior truth, the higher conception of God, presented by Christianity which carried it so rapidly to victory. Its superior organization, its institutions, its propaganda through trained teachers were large factors in its success. To have been without institutions would have doomed it to extinction in those early years. What was absolutely necessary then can not be wholly without value now. If some superior spirit regards himself as above the need of external institutions let him consider the needs of the common man, and himself learn humility by submitting to the helps so necessary to his brother. He may find that they are not without value to himself. There is here a liberalism that

thinks well of itself and doubtless values spiritual religion, but which is nevertheless most dangerous to the success of the kingdom of God. Institutions have their danger, but to abandon them is to court extinction. The religious nature of man is such that the permanence of religion demands the permanence of religious institutions.

But the position of the great body of both Catholics and Protestants is different from the above. Agreeing that spiritual religion demands the support of institutions it is claimed that the primitive form and significance are either unimportant or impossible of permanence and preservation. By some it is asserted that to the Church were promised the continual presence and guidance of the Spirit and that under that guidance the institutions as they now exist have been evolved. They, therefore, have the approval of God. What existed in germ has been warmed into life by the divine Spirit. The primitive institutions were the seeds, the present institutions are the legitimate flower and fruitage. To prefer the primitive institutions is to prefer the seed to the full grown plant, and to attempt to return to primitive conditions, so it is claimed, is to reverse the course of nature. It is impossible, it is claimed, and undesirable. Of course there are large bodies of Protestants who strive to maintain that Baptists have not correctly interpreted their sources, that they themselves and not the Baptists hold these institutions in their primitive purity. But it is not presumptuous to assert that the scholarship of the world which is free from all ecclesiastical shackles is singularly united in its agreement with Baptists as to the form and significance of primitive Christian institutions. The method of some Protestants in justifying their practices which vary from New Testament teaching is to assert the unimportance of form or the inevitableness of evolution. In proof of these contentions an appeal is made to history. It is pointed out that change and adjustment

began almost immediately, that the process was universal and unceasing, or almost so, and that it has continued through the centuries; and finally that of the five hundred millions of Christians in the world to-day not more than ten millions or one-fiftieth of the whole number preserve anything like the primitive institutions. Does not an evolution which is so nearly complete and absolute present a powerful presumptive argument for its inevitableness and justification? The claim is all the more plausible when it is remembered that our effort at reversion to type is comparatively quite recent and so far as it has been successful is of conscious and heroic endeavor. Is it possible, it is asked, that such an evolution could have taken place without there being in the nature of things some powerful reason for it?

Let us admit frankly that the case against us, when put in this form, is a very strong one; that the testimony of history is rather staggering. Whether one admits that for centuries Scriptural institutions in their purity ceased altogether or is bold enough to claim that he can trace an attentuated line of succession through the centuries, the problem of Providence is almost equally great. Did the world slip beyond the Lord's control or was it His will that this evolution should take place? Can it be shown that it is possible and important to perpetuate primitive Christian institutions in face of these facts?

Beyond question it is not possible to present such considerations as shall convince our opponents, at least within any measurable time. But is it possible to convince ourselves? To most of us, no doubt, the fact of Scriptural command is sufficient proof. But when we come to consider the matter closely we find that many divinely ordained institutions were temporary, and were changed or passed away altogether in the course of time. Did the Lord intend Christian institutions to change? It is pointed out that primitive institutions have not been permanent or final, and it is claimed that they must adapt

themselves to their environment, else they would make no appeal to men. To these contentions have we any adequate reply, at least a reply that will convince and satisfy ourselves? For our usefulness and service in the world this is a most important inquiry. If we are beset by doubts as to our position we are shorn of our strength; if we regard our task as useless or hopeless we had better quit. It may be very heroic to lead a forlorn hope, but we shall find it difficult to persuade many other men to share our high adventure. They want to do something which is worth while and which offers some hope of success.

What can we say, therefore, in reply to the above arguments? In the first place we assert our deep faith in the supreme wisdom of Christ. We believe that nothing else would have served men and the kingdom of God in the first century of the Christian era as well as the institutions which He ordained, in the form and with the significance which He gave to them. This we are compelled to believe if we accept Him as divine Lord and Master. Now if they were the embodiment and expression of divine wisdom in the first century it is manifestly impossible that men should have so changed as to need something totally different by the end of the fourth century when the institutions were already greatly changed. God and the gospel are permanent and unvarying. It is only man that could change. But history knows of no radical change in men in this period. Men were essentially the same in all the great characteristics of the race in the fourth century as in the first. Hence the change was not simply an adaptation but a perversion. What was divine wisdom for man in the first century would have been divine wisdom in every century.

Again, perhaps no one would admit that all which has been evolved in the course of the centuries is an expression of the will of God. Certainly no Protestant could make any such admission. If now a part of the product

of this evolution is a perversion of truth, who shall decide what part? Shall we question the patriarch of Constantinople, or the pope of Rome, or Luther, or Calvin, or Cranmer or Wesley? Manifestly there is no standard of judgment and no means of reaching the truth or knowing what the will of God is if once we accept the process of evolution as a justification of what now is. Then we must fall back upon the Church as the only means of authenticating the truth—a Catholic principle which we shall be slow to adopt.

In the next place we decline to admit that the changes of the past were a natural and inevitable development due to a failure of Christian institutions to fit regenerated human nature and properly express gospel truth. These institutions were not evolved into something else through the development of germs contained in themselves, but were changed through the absorption of elements from preexistent institutions, political, social and religious, with which Christianity came in contact. The changes were due to external and extraneous influences and were therefore of the nature of corruptions. They unfit Christianity to be a universal and permanent religion. As time passes they must be eliminated by such cataclysmic struggles as the Reformation. They rise up as serious barriers to missionary progress in non-Christian lands. At bottom the question is one of psychology. Are there universal and permanent elements of human nature found in every race, age and clime, upon which Christian institutions have been built? That there are important variations among men is evident, but science, history and religion declare that all men are brothers, that the fundamental elements of their nature are everywhere the same.

The only other inquiry is as to whether primitive Christian institutions were based upon these universal elements which would give them permanence and universality. As to whether Christ did actually do so is of

course a matter of opinion; but it seems almost impossible to believe otherwise when we consider that He was founding a religion which He intended to be at the same time permanent and universal. What is to be permanent and universal must rest upon the permanent and universal elements of human nature. In contending, therefore, for the primitive form and significance of these Christian institutions we believe we are building upon the only foundation which can make Christianity universal, united and triumphant. Variations there will be and must be in non-essentials according to race, antecedents, culture, age and clime, but these simple institutions express essential, vital truth and will fit every people. They express and keep alive the essentials of Christianity as nothing else can. The simple democracy of its organization is a beautiful recognition of the spirit of brotherhood which is the Christian view of human relations. Its officials are not lords or priests, exercising mighty heaven-granted functions which are denied to ordinary mortals, but ministers, servants, leaders of their brethren in every good word and work. Its beautiful ordinance of baptism impressively sets forth, in dramatic and striking symbol, on the one hand the burial (presupposing the death) and resurrection of Jesus Christ, and on the other the regeneration (the spiritual resurrection) of the individual. It is perhaps not too much to say that these are the fundamental facts of Christianity. "If Christ hath not been raised, your faith is vain; ye are yet in your sins." It is impossible to overestimate the importance of Christ's resurrection. That it is vital to Christianity is shown by the ingenuity which has been displayed in attempts to explain it away or divest it of all reality by opponents within and without the Church from the days of Celsus to the latest attack. While the resurrection is believed all else is secure. If the anchor holds here the ship can ride out any storm. Scriptural baptism is a pictorial confession of faith in that great fact. No other

form can symbolize or pretends to symbolize it. It is sometimes said that a spoonful of water is as good as an ocean. Quite true if it is to work some magical spiritual transformation. But if it is to set forth some great fact the modification of the symbol is the destruction of its value. Better than the Apostles' Creed is this simple confession of that fact upon which all our hope is based. But the other significance of baptism is scarcely less important. Men are not born in or into the kingdom of God, they are not trained into it; they are born again, born from above, a spiritual shock as profound as death and resurrection. But this is a truth that is constantly falling into obscurity. It requires spiritual discernment, personal experience and the teaching of Scripture and the ordinances to keep it clear. Bible baptism sets this forth with a solemnity and profundity that could be no greater. "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." In the light of its profound significance on its human as well as on its divine side how vastly significant the form of baptism is seen to be. How inexcusable and almost criminal the modifications when the truths it was meant to proclaim are so important and yet the objects of such virulent attack to-day!

Again the elements of the supper are not the spiritual and glorified body of Christ, nor do they contain that body and blood, nor are they appropriated in some spiritual and mystical way. They are the simple and impressive symbols of the very real and painful sufferings of the man Christ Jesus. "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." In solemn symbol they proclaim that it is not His teaching, nor His example, important as these are, but His sufferings, which avail for us—a truth that needs constant proclamation, for "the offense of the cross" is

still great—"to the Jews a stumbling block and to the Greeks foolishness." Every celebration of the symbolic supper proclaims the cross and its agonies as central in the Christian faith.

No, the form and significance of these primitive institutions are not unimportant. The very essence of Christainty itself is bound up with the maintenance of their purity. As a matter of fact as they were changed in the process of the centuries the very nature of Christianity was revolutionized. They have never been changed while Christianity remained pure. It is true that the Reformation went far toward the reestablishment of spiritual religion without restoring them to their original form and meaning. But spiritual religion has suffered as a consequence, for the institutions have sometimes obscured rather than proclaimed the essention facts of our religion.

Our contention, then, is not unimportant. We are not contending for something that is apart from and useless to spiritual truth, but something that is bound up in the most intimate and vital way with the very essence of Christianity itself. If Christianity is to be universal, consistent and harmonious it must be supported by Christian institutions in their original simple beauty and profound significance.

THE ESCHATOLOGICAL SIGNIFICANCE OF BAPTISM.

By Rev. R. B. Hoyle, Aberdeen, Scotland.

The recent emphasis laid upon Eschatology, in thinking circles, bids fair to yield useful contributions to theological study. Already attempts are being made to understand a little more clearly something of the person of Jesus; what Professor Burkett, in his preface to Schweitzer's book calls "the greatest historical problem in the history of our race." (P. vi., The Quest of the Historical Jesus.) Another interesting question is the relation of Eschatology to Ethics. Is the teaching of Jesus, in the Sermon on the Mount, merely an "Interimsethik" or absolute and binding for all time? We cannot stay to argue this question out, but one thing does appear evident, that much of the arbitrariness and seeming intolerance of Jesus can be best accounted for by the eschatological framework of many of His ideas. In the relations between Eschatology and the Sacraments, Schweitzer seems to have opened up a suggestive connection, and our purpose in this article is to examine, particularly, the significance of Baptism in the light of "thorough-going Eschatology." Schweitzer claims both the Sacraments of Baptism and of the Supper as being essentially eschatological in origin and purpose. In the limits of this article it is impossible to handle both adequately and so we propose to take Baptism and examine Schweitzer's assertion. The main points set forth (The Quest of the Historical Jesus, pp. 375-379) are: I. That Baptism is the sign whereby salvation was assured to the eschatological community; "assurance of salvation in a time of eschatological expectation demanded some kind of security for the future of which the earnest could be possessed in the present." (376.)

II. That "the baptism of John was an eschatological sacrament pointing forward to the pouring forth of the spirit and to the judgment, a provision for 'salvation.'" (p. 377.)

III. That the eschatological view of this Sacrament explains the early history of Christian dogma. He claims that "the thorough-going eschatological interpretation of the life of Jesus puts into the hands of those who are reconstructing the history of dogma in the earliest times an explanation of the conception of the sacraments, of which they had been able hitherto only to note the presence as an *X* of which the origin was undiscoverable, and for which they possessed no equation by which it could be evaluated." (p. 379.)

It will be at once agreed that if this last assertion is well-founded, the eschatological school will have rendered a service to the Christian churches. For all the churches, save the Quakers, practice in some form or another the rite of Baptism. Whether, with the Greek Church, with its trine immersion, or the Baptist section of the Free Church of England, with its single immersion; with the Roman Catholic and High Anglican emphasis upon its magical efficacy in removing original sin from new-born babes; or in Low Anglicanism and the majority of the Free Churches in England, and both Presbyterian Churches in Scotland, to whom the sacrament is a mere "christening," a sort of naming ceremony: however they may differ in mode and meaning, these churches continue the custom of Baptism. In view of that diversity of meaning, Schweitzer's sarcastic allusion to baptism and the Lord's Supper as an "algebraic *X*" is not too severe. And if we can restore the primitive meaning to this ceremony of baptism that will be surely a gain; for practices out of which the meaning and sense have vanished are dead-weight in a thoughtful age, and a menace to a spiritual, which is also an intelligent, Christianity.

(i) Our first point to examine is the contention that "Baptism is the sign whereby salvation was assured to the eschatological community." Schweitzer (p. 375) says: "We never realize sufficiently that in a period when the judgment and the glory were expected as close at hand, one thought arising out of this expectation must have acquired special prominence—how, namely, in the present time, a man could obtain a guarantee of coming scatheless through the judgment, of being saved and received into the Kingdom, of being signed and sealed for deliverance amid the coming trial, as the chosen people in Egypt had a sign revealed to them from God by means of which they might be manifest as those who were to be saved. But once we do realize this, we can understand why the thought of signing and sealing runs through the whole of the apocalyptic literature."

He cites instances. In the Prophets: Ez. 9:4-6; in Pseudepigrapha, Ps. Sol. 15:8, "the saints of God bear a sign upon them which saves them"; he then leaps to Paul; citing Gal. 6:17, "the marks of Jesus"; 2 Cor. 4:10, "the 'dying' of Jesus"; and the emphasis on baptism as a "burial" in which the sign is received; and then adduces the passages upon "sealing," 2 Cor. 1:22; Eph. 1:13-14; 4:30. Then he goes to the Shepherd of Hermas (Vis. 3, and Sim'l 9:16), and finally rests in Apoc. of John with its many references to sealing (Rev. 9:4-5; 13:16ff.; 20:4; 14:1.) "Baptism is the seal, the earnest of the spirit, the pledge of that which is to come." (p. 375.)

It is noteworthy that Dr. Sanday (*The Life of Christ in Recent Research,* pp. 105-6) endorses the view of Schweitzer. "Baptism was a sign of deliverance by which the Lord would know them that are His in the judgment that was to come. Schweitzer (he says) is quite right in saying that this is the conception that prevailed throughout the early church."

Prof. E. S. Scott, one of the most "thorough-going" of the young Presbyterian scholars, supports

Schweitzer's view of the connection of Eschatology and Baptism. In *The Kingdom and the Messiah,* p. 254, he says, "To this very day in the worship and the sacraments * * * the church preserves its links with the apocalyptic tradition."

An examination of Schweitzer's argument reveals some confusion and vagueness of thought. The "assurance," which must be inward, is mixed up with the ritual of baptism, which is outward. In no way does he indicate how baptism could be a distinguishing mark or "seal." Circumcision, to which he alludes in his reference to the Exodus, gave a corporeal mark; the racial sign of a son of Abraham. But baptism could be no distinctive sign.

The passages quoted by him do not support his contention with directness. It has never been clearly shown that the baptism of John had any parallel in the Old Testament. In the *Journal of Theological Studies* for April, 1911, the usual references given are analyzed and the conclusion reached that the submersion, which was the mode of John's baptism, has no Jewish precedent for it prior to John's time. Dr. Sanday himself has noted that point. (In Hasting's D. B., vol. II., p. 610 b.), when he says "an act (of baptism) bore a certain resemblance to those ceremonial washings with which the Jews were familiar enough, and which held a specially prominent place in the ritual of the Essenes. But it differed from all these in that it was performed once for all, and not repeated from day to day."

Gal. 6:17 and 2 Cor. 4:10 hardly fit the framework into which Schweitzer forces them; for the "marks of Jesus," "the bearing about in the body the dying of Jesus" are patient of another and more natural interpretation. The passages from Revelation never once mention baptism in the context; and whilst it is true that they are eschatological marks or "signs" whereby the "redeemed" escape the judgment, yet that is another thing from say-

ing baptism means the same. This must be proved, and that Schweitzer hardly accomplishes. Again, when he says "Baptism is the seal, the earnest of the spirit, the pledge of that which is to come;" Schweitzer hardly makes the point good, by alluding to 2 Cor. 1:22; Eph. 1:13-14; 4:30. In the Corinthian passage the reference to baptism is far to seek: "Now he that stablisheth us with you in Christ, and anointed us, is God: who also sealed us and gave us the earnest of the Spirit in our hearts." The Spirit, not the rite, is the seal, as both the Ephesian passages explicitly assert. As Bishop Westcott states (Ep. to Ephes., p. 17): "Here the Spirit is regarded as the instrument with which believers are sealed." And Schweitzer has the doubt of Bishop Lightfoot against his assertion; for in a note on Clem. Rom. (2 ad Cor. cap. vii), he says, "it may be questioned whether St. Paul (2 Cor. 1:22, Ephes. 4:30) or St. John (Rev. 9:4) used the image of the seal with any direct reference to baptism." Even Dr. Harnack feels the relation of baptism to sealing is vague, for he writes (*Hist. of Dog.*, Vol. 1, p. 207, E. Tr.): "Baptism in being called the seal, is regarded as the guarantee of a blessing, not as the blessing itself, at least the relation to it remains obscure." So then we may regard Schweitzer's categorical assertion with some misgiving, and say that proof remains to seek that "baptism is the seal."

(ii.) When we turn to the second of Schweitzer's positions, connecting John's baptism with the pouring forth of the Spirit and the judgment, we approach that aspect where the new eschatology is suggestive. The broad line of cleavage between the Roman Catholic and Protestant branches as regards the Sacraments, has been whether a magical efficacy lay in them; or whether they were merely symbols. Schweitzer insists on John's baptism as meaning more than mere symbolism. "It is a mistake to regard baptism with water as a symbolic act in the modern sense, and make the Baptist decry his own

wares by saying: 'I baptize only with water, but the other can baptize with the Holy Spirit.' He (John) is not contrasting the two baptisms but connecting them—he who is baptized by him has the certainty that he will share in the outpouring of the Spirit which shall precede the judgment, and at the judgment shall receive forgiveness of sins, as one who is signed with the mark of repentance. The object of being baptized by him is to secure baptism with the Spirit later. The forgiveness of sins associated with baptism is prophetic, it is to be realized at the judgment." (P. 376.)

One feels that he is closer to New Testament thought here than the Church "symbols" are. And one regrets that he did not proceed to fill up the sketch of his position as a thorough-going Eschatologist by showing how much eschatology lies behind the Spirit in the New Testament. And in the baptism of the Holy Spirit is the distinctive sign and seal, about which Schweitzer, as we have seen, gets confused. Let us look at these points more closely. As regards the connection of the Baptism of John with the "Christian" baptism, if we may use that word, the incident of St. Paul at Ephesus is very striking. Acts 19:1-7. To Paul the decisive test is: "Did ye receive the Holy Ghost when ye believed?" The answer is: "Nay, we did not so much as hear whether the Holy Ghost was given," or as R. V. marg., "whether there is a Holy Ghost." John's baptism is not enough. Paul says, "John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus." Thereupon they are baptized in the name of the Lord Jesus. At first sight this incident goes against Schweitzer's theory of the eschatological character of John's baptism. But allowance must be made for lapse of time and change of country. The essential difference between the baptisms, is brought out; one is by water, the other is "unto the name of the Lord Jesus" with the accompanying

gift of the Spirit, marked by "speaking with tongues and prophesying." That difference is the one John himself laid stress upon, when he compares his functions with those of Jesus: "I indeed baptize you with water: * * * he shall baptize you with the Holy Ghost and with fire." (Matt. 3:11; Luke 3:16; Mk. 1:8, omitting "and with fire.")

Put that conception alongside of the general practice of the churches, and how much more real and close to psychological fact it is, and how much spiritual gain to the churches would accrue by the resumption of the New Testament point of view. It is true the Anglican Church has a form for the baptism of such as are of riper years; but how often does one see that form adopted?—the only form which comes close to the spiritual realities of regeneration. For in *every* case in the New Testament, baptism is enjoined upon believers; is a personal act of confession for sin; follows upon repentance; all psychological states of mind which are only possible to persons of some age. How rich then would be the gain of significance this rite teaches were the churches to resume the apostolic practice of "Christian" baptism! The gain will be greater still if we emphasize the "baptism of the Spirit."

In the "Baptism with the Holy Spirit" which Jesus will initiate we come closest to the eschatological element in baptism. St. Peter rightly saw that connection at Pentecost when he cited Joel 2:28-32. It is the prerogative of the Messiah in His Kingdom. Two elements in that Kingdom are always prominent. *First,* the Messiah Himself will be endued with the Spirit; and, *secondly,* He shall confer Him upon the members of the Kingdom. For the former, one has but to consider the Pseudepigrapha. (Ps. Sol. 17:42; Enoch 62:2; 49:3; Text of XII Patriarchs, Levi. 18; Judah 24) for abundant references to this eschatological feature of the Kingdom. In face of such passages, especially Judah 24 ("the heavens will open

over Him to give the blessing of the Spirit of the Holy Father, and the spirit of grace will be poured upon him''), it is difficult to resist the conclusion that the early Christians saw in the descent of the dove when Jesus was baptized, the consecration to His vocation. Of greater authority would be the canonical Scriptures of the Old Testament; Ezek. 36:25 and Isaiah 11:2. The third Gospel clearly indicates the preaching and healing of Jesus as due to this investment of the Spirit at baptism. (Cf. Luke 3:22; 4:1, 14, 18-19.)

When we turn to the second aspect of the Messiah's work, the enduing of the members of the Kingdom with the Spirit we naturally have to go to the Acts and the Epistles of Paul for our illustrative material. But before doing so, a point bearing on the unity of the New Testament as a whole confronts us. We have shown above that all the Synoptic Gospels (Matt. 3:11; Mk. 1:8; Luke 3:16), and we may add the fourth Gospel (Jno. 1:33), put in the very forefront of Jesus' work, the baptism with the Holy Ghost. But where in the Gospels is that prophecy fulfilled? Matthew 28:18-20 (a much discussed passage) gives the answer for the first; the truncated ending of Mark is not very decisive; Luke renews the promise, which finds its fulfillment in Acts; and John, with the discourses in the upper room carries on the promise, which is partly fulfilled with the story of the ''insufflation'' at the original close of his Gospel (20:22). From a literary point of view, the Gospels seem to presuppose some such knowledge of the diffusion of the Spirit as meets us in Paul's Epistles. A due consideration of that point may have much weight in pronouncing upon the historicity of the Synoptics and even of the Fourth Gospel. But we must not stay to elaborate this point. Let it suffice to say that Schweitzer, and other German critics, would have more evidence to support the eschatological emphasis if they would move farther on into the New Testament. than they can find within the

narrow area of the Synoptics where they choose to confine themselves. And until the phenomena of the Holy Spirit's working are more allowed for, one must confess, they will find the Synoptics only issuing in a *cul-de-sac,*

Leaving this point on one side, we see how at Pentecost and in the subsequent history of the early church the second function of Messiah was fulfilled: "They were baptized with the Holy Ghost." At Pentecost that is the decisive testimony to the Messiahship of Jesus. (Acts 2:33-36.) The two baptisms, of John, of Jesus, are linked together: "Repent ye, and be baptized every one of you in the name of Jesus Messiah, unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) The early Christians experience in the Spirit the fulfillment of eschatological features of life in the Kingdom. The Messiah's feast is interpreted in spiritual terms, when we get to Paul's experience: "The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." The new creation, a constant feature of apocalypticism, is already an accomplished fact to the spiritual man. "To be in the Spirit" is synonymous with being "in Christ," and there can be found the double renovation, of the man himself, "he is a new creature," (καινὴ κτίσις) and of the world around him, "the old things are passed away, behold they have become new." (2 Cor. 5:17.)

The symbol of baptism, as Schweitzer points out (p. 375) is a baptism "into the death of Christ"; in this act the recipient is in a certain sense really buried with Him, and thenceforth walks among men "as one who belongs, even here below, to risen humanity." (Rom. 6:1ff.) Paul ventures to say that even now in a real sense they are "in heavenly places in Messiah" (Ephes. 1:3), and that in baptism God "raised us up with Him, and made us to sit with Him in the heavenly places, in Messiah Jesus" (Ephes. 2:6); and that there, "where Messiah is, seated on the right hand of God," is where our "minds" should

ever "be set"; for there our life is "hid with Messiah in God." (Col. 3:1-4.) Already through baptism the abolition of sex takes place, in a spiritual sense; another feature of eschatology which has been transmuted and spiritualized. "For as many of you as were baptized into Christ, did put on Messiah," where "there can be no male nor female, for ye are all one (εἷς) in Messiah, Jesus." (Gal. 3:27.) All these passages are redolent of eschatology and add new meaning to the rite of baptism. Schweitzer has conferred a service of great value upon the churches by directing their attention to this. He may have emphasized his theory too much,—the writer thinks he has,—but time will readjust the perspective and certainly leave an added content to the New Testament doctrine of baptism.

When we ask what precisely Schweitzer means by baptism being a "provision for salvation"; and how baptism saves "from the judgment," we get no clear answer. The inward ethical effects of repentance, which we should expect him to refer to, are passed by altogether. The impression left on the mind after repeated scrutiny of Schweitzer's expression is that he attaches a "magical" effect to the rite, which acts like a talisman or a charm. One regrets this because it may be used to uphold the "Sacramentarian" theory that the rite is an "*opus operatum,*" irrespective of the moral state of the recipient of baptism. If that be his opinion, it detracts considerably from the value of the eschatological teaching of which he is so doughty an exponent. The magical value of baptism can hardly be extracted from the Baptist's utterances; here, as in the emphasis upon baptism as a seal, the conclusion we reach is that Schweitzer imports that content into the terms and unduly presses the language of Scripture into the eschatological mould. John nowhere says that if a man is baptized he will be saved; his emphasis is always on the μετανοία and the accompanying works, "the fruit worthy of repentance."

In leaving this part of Schweitzer's treatment, one does so with the conviction that he has not thought out from the point of view of experience, what the ethical teaching of the Baptist really is.

(iii) We now reach the third point of Schweitzer's position, "that the eschatological view of the Sacrament explains the early history of Christian dogma." It should be remembered that he is dealing with the Supper as well as with Baptism, and he does not separate them in his treatment; but rather buttresses each by considerations drawn from the other. We have purposely left out the case of the Lord's Supper—it is to be hoped that this will be thoroughly examined—and confined our examination to Baptism.

Schweitzer's own words at this point are, "We may think of Baptism and the Lord's Supper as from the first eschatological sacraments in the eschatological movement which later detached itself from Judaism under the name of Christianity." The value of that he says is found in this, "it explains why we find them both in Paul and in the earliest theology as sacramental acts, not as symbolic ceremonies, and find them dominating the whole of Christian doctrine." To understand his terms is very difficult, as nowhere does he hazard a definition. In what does a "sacramental act" differ from a "symbolic ceremony"? But his assertion is clear enough when he says, "Apart from the assumption of the eschatological sacraments, we can only make the history of dogma begin with a 'fall' from the earlier, purer theology into the sacramental magical" (p. 378). "The adoption of the baptism of John in Christian practice cannot be explained except on the assumption that it was the sacrament of the eschatological community, a revealed means of securing 'salvation,' which was not altered in the slightest by the Messiahship of Jesus" (p. 378-379). "How else," he asks, "could we explain the fact that baptism, without any commandment of Jesus, and without Jesus ever hav-

ing baptized, was taken over, as a matter of course, into Christianity, and was given a special reference to the receiving of the Spirit''? We have judged it best to quote his own words, rather than give a summary in our own. Here we reach the implications which underly the whole of the eschatological teaching Schweitzer advocates. He has coolly regarded Matt. 28:19-20 with an early parallel in Mark 16:15-16, as not being authentic. Waiving the latter passage, on account of the mutilated ending of Mark's Gospel; we must yet admit, at any rate, for much of British scholarship, that the genuineness of Matt. 28: 19-20, has much to commend it. We cannot enter into a discussion in detail, but after Bishop Chase's examination of the passage in the *Journal of Theological Studies* (vi. 483ff.), we must still retain the passage. We have already seen that the early promise in Matt. 3:11, from the literary point of view, needs Matt. 28:19-20 to complete it. To say further, ''without Jesus ever having baptized,'' is to treat as of no account John 4:1-2, and while we confess the great difficulty that meets us in the Fourth Gospel, one can hardly claim that it is completely devoid of historicity. Admitting the danger of reading too much into the intercourse of Jesus with the disciples during the great Forty Days (Acts 1:3), it is difficult to explain why, in the Acts the Apostles at once carry on the practice of baptism by water without some such command from their Lord to account for it. And the answer Schweitzer gives to that meets a stumbling block, if, as Schweitzer says, p. 369, ''Instead of bringing in the eschatological conditions, He (Jesus) has destroyed them.'' Why should they carry on eschatological sacraments if they are destroyed? No! the ordinary explanation that they baptized at His command better explains the actions of the Apostles than the assumption that baptism is the sacrament of the eschatological community. Schweitzer was on better ground when he pointed out the connection between the water-baptism and the baptism of

the Spirit. There is a great gap Schweitzer nowhere attempts to fill up or bridge. What does the baptism of the Spirit mean, and what connection is there between the outpouring at Pentecost with the Jesus of whom he says, "at mid-day of the same day—it was the 14th Nisan, * * Jesus cried aloud and expired. He had chosen to remain fully conscious to the last"?

That question still remains to be answered when all the eschatological emphasis has been made. Schweitzer held the key in his hand and threw it unwittingly away. In the descent of the Holy Spirit at Pentecost we have the historic fact, the spiritual power, the ethical transformation of human character, the deepened experience which really, if not formally, demonstrated that the Messianic Kingdom had come, and that Jesus was the Messiah.

Our space prevents our expanding this aspect; and indeed there is enough already given in outline in an earlier part of this article. In closing may we briefly indicate some of the gains that are likely to issue from this fresh attempt to interpret the meaning of baptism. For one thing, a renewed study of New Testament teaching upon it will emphasize the spiritual significance of this rite. In face of the formalism, not to say the superstition, that clings to its observance in most of the churches to-day, that will be pure gain. It may help to remove the monstrosity of "sponsors" declaring they will do for a child what is beyond the power of any mortal to undertake for another. If it emphasizes the need of faith in the recipient of baptism, and everywhere in the New Testament that is pre-supposed, that will benefit the churches, for a believing membership will at once mark them out from the world, and thus increase the weight of the church's influence upon the world. And if there is again a seeking for the mighty energies of the Holy Ghost promised in "Christian" baptism there will be given that spiritual uplift to the Christian Church which

is the decisive vindication of her claim to be the "body" of the Ascended Lord, and that spiritual uplift will remove many of the difficulties that surround the eschatological elements in the Gospels, for we shall experience anew in our own time the meaning of the great saying, "the day of the Son of Man."

*THE KINGDOM OF GOD.

By Professor J. H. Farmer, D.D., Toronto, Canada.

I. KNOWLEDGE: The Approach to the Kingdom.

Introductory.—That, your attention should be invited, in this course of lectures, to things pertaining to the kingdom of God calls for neither explanation nor apology. For confessedly it is the main theme of the teaching of Jesus. It is, in His thinking, the highest good. He bids us therefore put it first and count all else as secondary.

1. *Different Uses of the Term, "The Kingdom of God."*—Not that the phrase always stands for the same thing. The heart of it, the central truth is the same always, but the content varies. One can detect at least five different uses of the term within the covers of the Bible. When the Psalmist says "Thy kingdom is an everlasting kingdom," or, "His kingdom ruleth over all," it is clear that he is thinking of the universal sweep of the divine sovereignty. When in Mt. 21:43 Jesus, speaking to the Jewish leaders, said "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof," there emerges a single conception of the term but with a double reference. It refers first to that special relationship into which God received the Jewish people when He chose Abraham, constituted the people a theocracy, and gave them in "the living oracles," the special knowledge of His will. This involved a special blessing for them and special opportunity for becoming a blessing to others. Because of Israel's rejection of the Messiah that special favor was transferred from them to the Gentiles. Ever since, and this is its second reference in this sense, the kingdom of God has pertained to the Gentiles, and they have been bearing, in some measure at least, its fruits.

*The Gay Lectures for 1907.

It is perfectly plain that the kingdom of God, thus understood, is not ideal. Certainly the Gentile nations are not what they ought to be. The darkness among them has always been greater than the light. The knowledge of God's will has been exceedingly imperfect and personal rebellion against His sovereignty in the life, has been the rule rather than the exception. It was the same with Israel. The most cursory glance over Old Testament history reveals the fact that among the chosen people it was usually the "remnant" only that welcomed the will of Jehovah. And when our thought travels beyond the world of man out into the far spaces of the Universe inspired writers make plain to us that there are other intelligences as well as men who dare to dispute with God and meet His wise will with resistance. It is clear that in these three uses of the term—the Jewish, the Gentile, the Universal,—the kingdom of God means something less than perfect obedience to Him. It comes far short of that.

There is a fourth use of the term—the one most frequent, I am persuaded, on the lips of Jesus—which meets you at every turn in the Gospels. It is found in the opening sentence of the Sermon on the Mount—"Blessed are the poor in spirit, for theirs is the kingdom of heaven." It is Paul's thought in Col. 1:13, when he speaks of the Father as having translated us into the kingdom of the Son of His love. John has it in mind when he speaks of himself as being "partaker in the tribulation and kingdom and patience in Jesus." This involves a personal acceptance of God's kingship and in this sense the kingdom of God includes only such as have personally accepted God as King. This antedates Abraham; it runs back to the first human soul that hailed the kingship of Jehovah and put its confidence in Him; and it has continued all down the course of history. The second and third senses of the term are mutually exclusive, the latter succeeding and displacing the former; the fourth, like

the first, antedates both, and also runs concurrently with them. While thus great in its time-reach it is the narrowest and most exclusive in its character. The first includes the universe; the second all Jews for a certain period, the third all Gentiles for a certain time. This includes only those, whether Jews or Gentiles, who truly commit themselves in confidence to God. Still it does not involve personal perfection any more than those involve national or universal perfection. For just as the kingdom in the first three senses includes not only the godly remnant but also the ungodly, so the kingdom in the spiritual sense, while it includes only those who have committed themselves to God's rule over them, yet boasts not one soul on this earth whose obedience is perfect.

It is not strange, therefore, that a fifth use of the expression should be found in Scripture. It would be distinctly disappointing to men and women now in the kingdom if there were not opened up to their vision a more perfect kingdom than they know as yet. We too, like Abraham, look for a better, and to that future kingdom the Scriptures frequently point. We need have no doubt about the answer coming some day to the prayer the Master taught us to offer, "Thy kingdom come." The day is coming when out of His kingdom He will cast all things that offend. Then not only shall we have been transferred into the kingdom of the Son of God's love, but all that is evil will have been cast out of us and every thought brought into captivity to the obedience of Christ. Then shall be fulfilled the splendid dreams of prophets and apostles; then shall the righteous shine forth as the sun in the kingdom of the Father; then, in the New Heavens and the New Earth wherein dwelleth righteousness shall the love of God be seen in His perfected kingdom.

2. *The one here considered*—It is to some things touching the kingdom in the fourth sense that I invite your attention. It means God's Kingship in the individ-

ual life. That Jesus attached supreme importance to this is clear from the whole tenor of His teaching. It is indicated not only by the proportion of His teaching devoted to it but also in many express statements.

I. *Some Misconceptions of the Relation of Knowledge and the Kingdom.*—The ancient Gnostics had exaggerated and mistaken notions of the relative importance of knowledge. They regarded it as something higher than faith and sought to set up an aristocracy of knowledge in the Church of Christ. Faith, they thought, would do for the vulgar crowd, but knowledge of the deep things would remain forever the privilege of the cultured few. Paul dealt that heresy sledge-hammer blows. Taught by him and other inspired writers, the masses of Christians came to see that those who so taught were not in harmony with the mind of the Master. It was contrary to true brotherhood and made for division, not unity, in the body of Christ.

The recoil from that position has driven many to the other extreme of belittling knowledge. This also has been away from the truth and equally fruitful in mischief. Faith has been exalted at the expense of knowledge, with the result that the so-called ages of faith were not such as bring any special credit to Christianity. The conception that faith is so great a virtue and so sufficient for the well-being of the masses, has made it easy for organizations like the Catholic church to be content with educating the few for leadership and leaving the masses illiterate, undeveloped and weak—an easy prey to lethargy and any form of political or priestly tyranny. New Testament writers denounce that extreme with equal emphasis and clearness, as the general tenor and particular statements of their letters show.

Others again have caused confusion by practically identifying faith and knowledge. In this way Christianity has been equated with creeds rather than with Christ, and the gladdening personal fellowship and holy

enthusiasm of New Testament churches have been supplanted by a compound of philosophy and morality, a formal and decent, but cold, lifeless and uninspiring moderatism.

II. *The True Conception—Knowledge is the Means of Approach to the Kingdom.*—In seeking the true view we shall take a great utterance of the Master's as our guide. It is found in Mark 12:34. A simple word it seems, and simple indeed it is. But like all the words that fell from those infallible lips it is laden with meaning and full of suggestiveness. The Bible is not formally didactic. It is a book of cases. The paragraph which closes with this verse is a sample. In it we may study the topic before us. A scribe had come asking which was the first commandment of all. Jesus answers that the Lord is one and to love Him with all the understanding, soul and strength is the first and greatest commandment, and adds that the second is like it "Thou shalt love thy neighbor as thyself." The scribe endorses in words that lead Jesus to the utterance of the 34th verse: "And when Jesus saw that he answered discreetly He said unto him, thou art not far from the kingdom of God." The key to its interpretation is the word discreetly. A better translation would be "intelligently." Discreet is nearer to 'prudent' in common usage, and touches character rather than intelligence. But the Greek word here employed compels us to think of the scribe's intelligence or knowledge rather than of his character.

What then did he know? That God is one, not many; that God had spoken to men and in the ten commandments given at once some revelation of His own character and a transcript of human duty. For the God who commands what is here commanded must Himself be a God of truth and goodness. Further, he saw beneath the mere letter of the law and caught something of its inner spirit. For when Jesus sums up the two tables in love to God and love to fellowmen, the scribe not only recog-

nizes the truth of what Jesus says but goes over the ground again himself in such a way as to show his own understanding and appreciation of the truth. He does not simply repeat the words of Jesus but recasts the statement and adds to it an equally free and independent rendering of Samuel's great utterance that "obedience is better than sacrifice" in the words "to love God with all the heart and with all the understanding and with all the strength and to love one's neighbor as one's self, is more than all whole burnt offerings and sacrifice." Can we say more? Are we to believe that in addition to this he manifested special earnestness of spirit? I find it impossible to affirm that. Indeed Luke's account rather looks the other way though Professor Noah K. Davis in his brilliant volume on "The Story of the Nazarene" supposes him to have been a venerable man of well-known piety. All we can be sure of is what I have already indicated. It is to his knowledge and not to his piety that Jesus calls attention by the term "intelligently." He has an intelligent apprehension of these things and in virtue of that Jesus declares that he is not far from the kingdom of God. Does this not teach that knowledge of revealed truth brings one near to the kingdom? To be learning these truths is to be drawing near to the kingdom; to know them is to be near it. In other words knowledge is the line of approach toward the kingdom.

Two or three other passages from the Gospels may detain us for a moment. For it may be that this very thought is involved in them. John the Baptist came preaching and saying "Repent, for the kingdom of heaven is at hand." Jesus began His Galilean ministry with the same words: "The time is fulfilled and the kingdom of heaven is at hand. Repent ye and believe in the gospel." May I venture to suggest that the phrase "is at hand" may easily mislead. Does it not to the common reader in English suggest the idea that the kingdom is soon to come and per contra that it is not yet present.

But the Greek perfect as the revered Broadus taught us, would be more closely translated by the words, "stands near." Now if the scribe's apprehension of the contents of God's earlier revelation to Israel through Moses and the prophets brought him near the kingdom of God, may we not reverse the statement and say that in that revelation the kingdom of God drew near to him? If so, does it not give a new appropriateness to this utterance of the last of the prophets when, in view of the presence of the Messiah among men, he says, "The kingdom of God stands near"? And what more natural than for Jesus Himself, conscious of His divine Sonship, conscious that He Himself is Israel's true King, to say as He stands face to face with the people, "The kingdom of God stands near." There stood God manifest in the flesh—unparalleled opportunity for men to get to know Him! That was a piece of good news, a gospel, which He might well bid them believe. The sad side of it is given in the traditional saying ascribed to Jesus: "He who is far from me is far from the kingdom." Later on, when He sends out the seventy men who had entered the kingdom and come into the fellowship of His life and spirit,—He bids them proclaim "the kingdom of God stands near," and even when men reject them they are to say, as they take their leave of them, "Yet know that the kingdom of God stands near." Never before in the world's history was the knowledge of God made so easy, for He had come not in dark hints, impersonal laws or the messages of prophets; but in person, epitomized in a man, God stood among them that they might see, hear and know Him. Advance upon that was only made possible by His death, resurrection and enthronement. Then the Holy Spirit used supremely the fact of His death and men were brought nigh by the blood of Christ.

III. *Some of the Implications of this Truth.*

1. *Its Bearing on the Question of Creeds.*—You will perceive at once that it puts no light value upon a correct

creed. It is rather fashionable to-day to decry creeds. We Baptists have done our share to bring about both the feeling and the practice. We have been rather shy of them. Often we boast that as a people we have none but the Bible. Yet you could fill a large volume with Baptist creeds. As a matter of fact our Conventions, Associations and Churches usually have them. What we have meant in our protests against creeds was this:—That while we recognize the expediency of having them for purposes of mutual understanding and co-operation, we, at the same time, insist that these shall ever be held as subordinate, and not superior, to the Bible, which is our final court of appeal. This is wisdom for it recognizes the truth of the old Puritan's saying that fresh light may at any time break out of the word of God. Creeds old and creeds new must be held open to revision in view of that possibility.

Every man has his creed unless indeed he never thinks. What he thinks to be true is his creed, and it is very important that the creed be correct. If it is, to speak generally, it brings him near the kingdom; if it is not, it leaves him far from the kingdom. This is true no matter how sincere he may be. Sincerity is always better than hypocrisy. It is better to be sincere in error than to be insincere in holding the form of sound words. Better far do wrong because you think it right, than do right when you think it wrong. There was nothing under the sky that Jesus scorched with the hot blasts of His indignation as hypocrisy. Still sincerity is not enough. While it is better to be sincere in holding error than to hold the truth in unrighteousness, it is still better to be both right and sincere. It is easy just here to pass from a true liberalism to a false. True liberalism claims the right to do its own thinking and freely accords to all others the same right. But it refuses to say that all thinking is equally wise, that all creeds are equally good. That is not liberalism but latitudinarianism. And the latter is

to the former as mush is to muscle. The man who thinks all creeds equally good has no convictions at all. Neither charity nor liberty commends or commands that. I must be free to deny what I do not believe; and true charity forbids me to declare that to be good for a man which I believe to be evil. Nor does his sincerity in error relieve me from the obligation to point it out. For error will harm. Poison taken unintentionally will kill just as surely as when taken intentionally.

Nor is it to the purpose to set life over against creed, to exalt practice at the expense of doctrine. The fact is that a man's creed, if he be honest and earnest, steadily influences his life. Doctrine and practice naturally tend to fuse. These are not two insulated things. They cannot permanently be held apart. As gases or liquids in contact intermingle, and even solids tend to interpenetrate each other, so these. A man's creed, whether long or short, is a matter of immense importance because it means that the man is far from, or near to, the kingdom of heaven. Other things being equal, the man whose creed is right is nearer the kingdom than the man whose creed is wrong.

2. *Its Bearnig on Comparative Religion and Missions.*—The passage in Mk. XII deals with an individual yet it states a general truth. There are similar passages that refer to nations and lead our thought into broader fields. On the day of Pentecost Peter in addressing thousands of Jews gathered together from all the countries whither the Lord had scattered them, says, "The promise is to you and to your children (i. e. Jews) and to them that are afar off (i. e. the Gentiles). Paul in his letter to the Ephesians—really a circular letter to Gentile churches—in like manner speaks of Christ as coming and preaching peace "to you that were far off and peace to them that were nigh." Thus the leader of the circumcision and the apostle to the Gentiles unite in describing Jews as in some sense near, and Gentiles as in some sense

far away. And in this they are probably just explaining what was in Isaiah's mind when that rapt prophet (57:19) represented the Lord as saying "I created the fruit of the lips—peace, peace to him that is far off and to him that is near." Does not the utterance of Jesus which we have been considering explain at once the meaning of these expressions, and indicate why Jews and Gentiles should be so described? Is it not simply because the Jew, taught by revelation of God through the prophets, knew that there is but one God, not many, that He is holy and demands holiness of men, that He is gracious and makes possible man's forgiveness and acceptance? This brought the Jews as a people nearer the kingdom of God than the Gentiles. Is that not substantially what Paul has in mind when in Rom. 3 he asks the question, "What advantage then hath the Jew?" and replies "Much every way." "First of all, that they were entrusted with the oracles of God." That "first" is so supremely first that the apostle feels he may be pardoned for passing along in the main line of his argument without mentioning a second. Unquestionably the possession of the living oracles was the advantage of the Jew. It was that that brought him near to the kingdom as compared with the outlying nations which sat in darkness that graded from the cloud-wrapt blackness of mid-Africa through the star-light of the great East to the brighter but not more vitalizing moon of Greek philosophy.

As then, so now. The whole problem of Comparative Religions comes in here. When the Parliament of Religions met in Chicago it was vigorously criticized in many quarters. It was taken as an affront to Christianity that it should be put into comparison with others. But Scripture had not shrunk from the comparison of Judaism with the other great religions in the ancient world. No more, nay much less, need we shrink from the uttermost comparison of Christianity with the other great religions of the world to-day. As then the Jews, compared with all

others, were near to the kingdom of God; so, in the same sense, may we confidently affirm that Christendom is near the kingdom while heathenism is far from it. In the world of heathenism some nations will be found nearer the kingdom than others because they have more carefully learned what may be learned from the world of nature or caught more of the broken lights of God's special revelation than others. In Christendom in like manner some of the people are much nearer the kingdom than others because while the latter have hidden away the book of God from the people and instead of its bread given the people the stone of ecclesiasticism, the former have made the Bible an open book and published abroad that knowledge of God which is its glory.

The story of modern missions abundantly demonstrates this fact. Take for example some of our own Baptist missions. Carey goes to Serampore and, though Thomas had been there before him, seven years pass before he has the joy of baptizing Krishna Pal, his first convert. Judson goes to Burma and not until seven years of heroic service have passed was it his privilege to bury in baptism his first convert, Moung La. Northern Baptists sent a Canadian, Dr. Day, to the Telugus in the Presidency of Madras. After three decades of work by him and others on that field only three or four converts could be counted. In the following decade they came to Christ in thousands. How can that be explained? Just in this way. When the missionaries first went there the Telugus were very far from the kingdom in their ignorance of God, their lack of any proper sense of sin, of any worthy conception of holiness. The missionaries had to give them the very alphabet of divine truth, line upon line, precept upon precept, slowly and patiently through those long years. Under their tutelage the people began a march toward the kingdom of God. But so far away were they that it required practically the life time of a generation to bring them to the confines of the kingdom.

Then, being near, it became possible for them to throng into it by thousands in the decade that followed. What was true of the old field of Ongole has been true in the Canadian sections of the field. Those of our fields that adjoin Ongole have shared in its fruitfulness. Those farther north and less touched by the influence of the early missionaries have shown even yet but small returns in actual conversions. But we doubt not that the teeming myriads of the Telugus are steadily drawing nearer to the kingdom of God as the word of life is being scattered among them; and we feel assured the day is not far distant when the great scenes of the seventies in the older stations will be repeated among the people of Tuni and Chicacole.

What is true of Teluguland is true of scores of other lands. Many peoples have been under similar tutelage during the past century. Not in India alone, but in China and Japan, in Africa and the islands of the Pacific, has the good seed of the word been sown and the knowledge of God spread. Let us be heartened and cheered by the inspiring fact that millions of our fellowmen are marching toward the kingdom and will soon be knocking at her doors. Statistics of conversions are but a poor indication of what modern missions have accomplished. The early converts are but the eager outrunners. If we would properly appreciate the achievements of the few hundreds of heroic souls who have gone out into the darkness on their mission of love we must get a vision of these unnumbered millions catching the new knowledge, waking from the stupor of centuries, wonderingly and wistfully following the new light that beckons, and tramping painfully toward the confines of the kingdom.

This tremendous fact lays upon this generation of Christians an enormous responsibility. For we must see to it that guides fail not; that the enemy be given no opportunity to turn them from the way; that the welcome be warm, wise and brotherly when they reach the gates;

and that the home and school and work be ready for them when they enter. None too soon are the men of our churches waking up to their duty as stewards and planning to turn into the treasury of the Lord for missionary purposes the means that heretofore have been lavished on selfish tastes and worldly ambitions.

This responsibility, if looked at in any selfish spirit, will seem dark and forbidding; but viewed in the proper light it becomes transfigured into an inestimable privilege, even as a mountain summit sombre with black clouds becomes glorified in the morning sun.

3. *Its Bearing on Work at Home.*—This word of Christ may be a well-spring of encouragement to all faithful Christian workers. They are more likely to underestimate than to overestimate what they themselves accomplish. Evil is so mighty; wrong triumphs still on so large a scale; the multitude still so commonly follow the ways of sin rather than the will of Christ that it is extremely easy for us to drift into discouragement and experience the paralysis of pessimism. There is in this teaching of Jesus a tonic for our faith.

For example. Here is an earnest-souled pastor who has been preaching the truth faithfully, and yet sees but few conversions resulting from his ministry. How natural it is for him to become depressed, to feel that his work has counted for nothing and to indulge in bitter self-recrimination. Or there is a Sunday-school teacher who for years has been teaching a class of boys. They are travelling their later teens and not one of them is yet a Christian. The teacher is losing heart and feels like resigning and abandoning the work in despair, as fruitless and useless. Or here is a mother, who from his early years, has sought to show her boy the need of a Saviour and to make plain to him the way of salvation. Yet he has grown to man's estate and is still unsaved. And the mother is full of self-chiding. A double sorrow is breaking her heart—sorrow over her unsaved boy and the

dreadful fear that she herself must have been unfaithful. But let pastor, teacher and mother all remember that just as surely as they have been making known to congregation, class or child, the truths that God has graciously revealed and set down for us in His word, just so surely have these truths been bringing the objects of their care near to the kingdom and making it possible for them to enter it.

We may take a broader survey and think of the immense amount of Christian work that is being done in Christian homes, Church and Sunday-school, in College and Seminary, in the vast output of the Christian Press, in individual effort and through a multitude of organizations, and then grow pessimistic and discouraged to find it a question of debate as to whether any progress is being made. And should we feel compelled to say with some that the former days were better than these, we may conclude that this manifold Christian effort is all for naught. But see how unjust such a conclusion would be in the light of the Master's great declaration.

For it means this for Christendom and especially for Protestantism: During the last thirty years a new generation has come on the scene, and all these millions have, through these varied Christian agencies, been taught the great facts of the Christian religion. Surely this is something worth while. It is a tremendous achievement in view of which we should thank God and take courage. For thus practically our whole population has been brought within reach of God's kingdom of righteousness and peace and joy.

That is the most anyone can do. The mother may love her boy with a fathomless love, but the most she can do for him religiously is by loving, patient, prayerful instruction in the things of God to bring him to the confines of God's kingdom. She cannot make him enter. All who have striven to do personal work know this that after they have said the last word, as they seek to make plain the way of salvation, there comes a moment when one can

only leave the soul with God and stand aside and pray. In the last analysis the soul must assume the responsibility of entering or refusing to enter God's kingdom. Inventive and resourceful as mother love is, it can never find a way in which mother can act for son in this matter any more than Joshua could choose for Israel. He chose for himself and threw on the people the unescapable responsibility of choosing for themselves. Instruct, one may; beseech, one may, but not even love can compel. Knowledge we may impart even in the face of indifference or opposition on the part of the recipient. There lies our responsibility. In that work we can bring our loved ones near to the kingdom of God.

4. *Its Bearing on Christian Colleges.*—Not a few Baptists demur to our undertaking college work at all under the conditions existent on this continent where so many States and Provinces have colleges and universities to which all have free access. Generally speaking our primary interest was in educating men for the ministry. Where, as in Nova Scotia, the literary work was first launched, it was due to special conditions. There, as in England until recent years, the University course was denied men who would refuse to sign the Thirty-nine Articles. And though the number of believers in literary as well as theological training has greatly increased among us, yet there is a widespread feeling that it is an unwarranted and unwarrantable expenditure, and that it would be better to use that money for more immediate missionary work at home and abroad. This is not the place for any general discussion of the matter. But it will be evident that the general fact which we have been considering becomes no inconsiderable argument in favor of Christian, aye, and Baptist, schools. For if they are true to their opportunity and give Christian truth the place they may in the general life of the school, they can bring the young people under their care nearer the kingdom than purely State institutions can do.

One observation further and I have done. *May we*

extend the principle to all knowledge? It will be observed that the knowledge we have been speaking of is specifically the knowledge of God. That certainly is the kind Jesus had in mind in speaking to the scribe. It is that also which made the difference between Jew and Gentile—not science, art or philosophy. In these latter Greece outshone Judea. Still the question may fairly be raised as to whether even that kind of knowledge does not tend to bring men nearer the kingdom of God. Take for example natural science, and call up the utterances of some of its leading exponents. Huxley, studying embryonic development, uses this language: "Watching the fashioning process stage by stage one is forcibly reminded of the modeller in clay," and again: "After watching the process hour by hour one is almost involuntarily possessed by the notion that some more subtle aid to vision * * * would show the hidden artist, with his plans before him, striving with skilful manipulation to perfect his work." And Tyndall, speaking of the process of crystallization says: "Here there is an architect at work who makes no chips, no din, and who is now building the particles into crystals." Does not this language indicate in very striking fashion the compulsion of such study toward a recognition of the personal God? Or take astronomy, "The undevout astronomer is mad" has become an adage. What does it mean except that in the glory and order of the heavens God thrusts Himself irresistibly upon the rational mind? Need we shrink from the assertion? Surely not in the face of such Scriptures as these: "The heavens declare the glory of God and the firmament showeth his handiwork;" "The invisible things of him are clearly seen, being perceived through the things that are made, even his eternal power and divinity," so that men are inexcusable who do not see. Or take the study of man himself. The Delphic oracle made it a primary duty to know one's self, and Clement of Alexandria declares that if one get to know himself he will know God. It was in the same spirit that the same Father made his famous declaration that Greek philoso-

phy had rendered a pædagogic service in preparing men for Christ—a statement clearly resembling Paul's statement respecting the law. Indeed may it not be that Paul himself recognizes in the term "law" a wider reference than the Mosaic and that to the moral law as known to the heathen Galatians he would ascribe some such pædagogic function as he asserts for the Mosaic? Does not conference with conscience drive thought Godward? Has not the personal feeling of dependence been to some of our greatest thinkers the shortest proof of the existence of a God on whom we depend? The fact is, all things are of God, and we can know no single object in nature fully without getting back to God as its final explanation. As Tennyson so happily phrases it:

> "Flower in the crannied wall
> * * * * if I could understand
> What you are, root and all, and all in all,
> I should know what God and Man is."

If this be true, the Christian of all men should be most enthusiastic in the study of the Sciences, indeed in every sphere of learning. No man has an equal stimulus. One summer day I was walking along a country road in Northern Ontario with my honored colleague, Professor Smith, of the department of Biology. That walk was made doubly delightful by his knowledge of the flowers that decked the roadside. His interest in them was keen to the point of enthusiasm. I shall never forget the reverent tone and deep conviction with which, turning suddenly toward me, he said, "Do you know, I would lose most of my interest in the study if I did not believe in God."

So believing we can join in the Laureate's prayer:

> "Let knowledge grow from more to more,
> But more of reverence in us dwell
> That mind and heart according well
> May make one music as before,
> But vaster."

SOME NOTES ON HEBREW MATTERS, LITERARY AND OTHERWISE.

By Rev. T. Witten Davies, B.A., Ph.D.,
PROFESSOR OF SEMITIC LANGUAGES,
UNIVERSITY COLLEGE OF NORTH WALES.

When in the summer semester of 1892 I asked the late eminent Old Testament scholar, Dr. Dillmann, of the University of Berlin, to tell me of important recent Hebrew grammars, he put in the first place the great grammar of Eduard König, then Hebrew Professor at Rostock, now of Bonn. He said that no other modern book gives so complete and accurate a conspectus of what the old Hebrew grammarians thought and wrote about their own language.

Since 1892, the learned and laborious author (who, at the Oriental Congress in August last, showed himself as vigorous as ever) has added two volumes to the one published in 1887, though on the title pages these volumes are called Part I, 1st and 2nd half, and Part II, the latter volume, issued in 1897, dealing with the Syntax. I have found this great work of extraordinary value, especially when searching for information on out-of-the-way points. I think I should add that for examples of Hebrew forms I find no reference book to touch Böttcher's immense Grammar, which devotes nearly 1,400 8-vo. pages to the accidence alone—the part dealing with syntax never came out.

The ideal elementary Hebrew Grammar has yet to appear. Though I get my first year pupils to buy H. B. Davidson's Hebrew Introductory Grammar, it is on account of the exercises mainly, as I find it necessary to deliver my own lectures on the subject.

The Germans, with the new Grammars of Steuernagel, Hollenberg, Budde, and the new editions of Strack,

[1] T. & T. Clark, 1892, page 4. [2] 1895, p. 305.

and other recent works, are far ahead of the British in the matter of Hebrew Grammars for beginners.

König has now published a small Hebrew Grammar at the price of three shillings and sixpense (M. 3.50) containing the lectures delivered by the author, first at Leipzig, and subsequently at Bonn. In it he attempts to combine the scientific and the practical, avoiding matters that are abstract and doubtful. The chief merit of the book is that in a brief compass the principles enumerated and elaborately discussed in the larger work are here succinctly stated, with many additional hints suggested by the author's later studies and experience as teacher. Then there are well-graded exercises which teachers and students will find useful. All through when treating of the forms, Arabic (transliterated) is used, and at the end there is an admirable summary of the accidence of Arabic, all in European type, just as much as an ordinary student needs to know for purposes of comparison with Hebrew.

Though the book is small (111 pages, with 88 pages of appendix—exercises, vocabularies, etc.,) the whole subject is discussed, including the Syntax. The treatment is quite original and interesting and those who have made a study of the language will find here a good deal to inform and stimulate. One misses the paradigms of nouns, verbs, etc., which other grammars contain and which students find convenient for reference; though the contents of these paradigms are found scattered throughout the volume.

Some things occur in the Syntax which are lacking in even such works as the excellent "Hebrew Syntax" of A. B. Davidson, as, for example, the brief statement about the Reciprocal pronoun. Other things are omitted here which should find a place, such as, e. g., the use of the "Inner Hiphil," which is so important for the understanding of the Hebrew Bible. There are here and there references to the larger work, for which readers who

possess the latter will be thankful. It is a pity, however, that there is no Index, though this lack is to some extent made up for by a good list of contents.

A New Edition of Strack's *"Einleitung in den Talmud."*

The fourth edition of Strack's very useful "Introduction to the Talmud" has just made its appearance, greatly enlarged and improved, and therefore more helpful than ever to students who wish to understand the contents of what has been called the "Mare Talmudicum" and the way in which they are arranged. It has always appeared to me a mystery that so invaluable a *vade mecum* to the student of the Bible and the Talmud has not been issued in English, for its equal is not to be found in our own or in any other language. Dr. M. Miehziner, an American Jew, published in English a similar work in 1894, but at three times its price, though it has not nearly its fulness or its accuracy. Any English publisher who issued an English edition of this admirable synopsis of what is knowable about the Talmud would confer an unspeakable boon on the English-speaking clergy and laity.

The useful work by Revs. W. O. E. Oesterley, D.D., and G. H. Box, M.A., entitled "The Religion and Worship of the Synagogue," touches on the subject, but necessarily in a brief way, and one has to guard against some inaccuracies in this interesting book. See review by the present writer in "Review of Theology and Philosophy," October, 1908; though I should like to qualify and modify some of my statements regarding the knowledge of Hebrew exhibited by the authors.

Anent Some Technical Terms for Old Testament Sacrifice.

In the new and greatly improved edition of his "Hebräische Archaeologie" (1907), Benzinger gives a classi-

fication of animal sacrifices mentioned in the Old Testament which, as far as I am aware, has not been suggested before: see p. 366f., and especially note 2 on p. 366.

According to him the Hebrew word *zebakh,* which in the P code denotes animal as opposed to cereal (meal) offerings, is a generical term embracing under it two other terms as species, viz: *olah* (whole burnt offering, lit. what goes up),and *Shelamim,* compensation offerings (wrongly translated peace offerings. The idea of peace is not in the root in any of its forms, nominal or verbal). The *'olah* denotes an animal offering which is wholly consumed, i. e., wholly devoted to Yahwe; the *Shelamim* are such animal sacrifices as are shared by the offerers. The author refers to Hos. 3:4; 1 Sam. 2:13; 6:15, as proof passages, but they hardly bear out what he maintains. Indeed, he is bound to admit that in actual usage *zebakh* is more commonly contrasted with 'Olah, perhaps in the sense above ascribed to *Shelamim;* see Num. 15: 3, 8; 2 Kings 10:24; Jer. 7:21; Amos 5:22, etc. In Leviticus (3:1, etc), *zebakh* is frequently prefixed to *Shelamim,* as if meaning animal sacrifice (generic) of the compensation kind (specific). In his excellent article on "Sacrifices and Offerings" in the new one-volume Hastings' Bible Dictionary, Professor A. R. S. Kennedy, D.D., of Edinburgh, makes no reference to the above view of Benzinger.

It is the usual thing to say that the distinction of *zebakh* (animal offering) and *minkhah* (cereal offering) is a peculiarity of the Priestly Code and of contemporary writings; but it is to be seen in our oldest prophetic writings and in a passage which is universally allowed to be genuine: see Amos 5:22.

On the other hand *minkhah* is used in its early general sense of "offering" throughout Malachi (see 1:13; 2:12f.; and 3:3f.) and I think also in Neh. 13:5, 9. This means of course no more than that these writings ante-

date the introduction of the Priestly Code. Yet it can hardly be held that this Code, usually dated about B. C. 440, did more than systematize and legalize customs which slowly came to be recognized.

The Small Kethubim or Hagiography.

Bishop Ryle and Professor F. Buhl on the canon contradict each other; which is right, if either?

In his "Canon and Text" (English Translation, Sec. I), Franz Buhl (now Professor of Arabic at Copenhagen, formerly successor of Franz Delitzsch at Leipzig), says that the Kethubim Qetannim, or small writings (hagiographa) embrace Canticles, Ecclesiastes and Lamentations. Professor (now Bishop) Ryle, in his valuable work on the Canon of the Old Testament[2] says, on the contrary, that the expression stands for "Canticles, Ecclesiastes and Esther." Both rest what they say on the Talmud (Bab) *Berakok,* 57 B. Now the Danish Professor and the English Bishop cannot both be right. Which, if either, are we to believe?

The only way to answer this question is to consult the Talmudic passage to which both refer, and this is what I have done. I give below as literal a rendering as I can.

"These three are the small writings (hagiographa). He who sees the Song of Songs (Canticles) in a dream will hope for great piety. (He who sees) Qoheleth (Ecclesiastes) will hope for wisdom. (He who sees) Qēnoth (Lamentations) is concerned about chastisement: and he who sees the roll (book) of Esther, for him a miracle will be performed."

It will be seen from the above that the Danish scholar is right and the British one wrong, if, as I think we must, we follow the letter of the passage, though the appended reference to Esther may give come support to the view that this book formed also a part of the Small Kethubim (hagiographa), which in that case will have four, not

three, books, neither of the scholars named being right. But I think the context is against this interpretation. In the preceding paragraphs several triads or groups of three are mentioned; three Kings in Israel, three Prophets, three large *Kethubim* (Psalms, Proverbs and Job) and three small *Kethubim* ,see above). About each unit of each triad some remark is made (see the extract above for examples). Now there are more than three of the things enumerated in the several triads, but three only are mentioned in each case. The reading of the three great hagiographs has certain effects, different in the different books (Psalms, etc.), and the same is true of the reading of the three small hagiographs—the word three being used in each case.

What is said of the roll Esther is added as applying to what is outside the triad and apparently the class. This is suggested by the fact that the words "He who reads" are repeated; in the second and third cases they are simply understood and in my translation above are bracketed. As a matter of fact there are eleven (not six or seven) books in the *Kethubim.* (Hagiographa) see Talmud (Bah) *Baha Bathra* 14 B. I do not know of any Talmudic passage or of any other Rabbinical passage in which the small hagiographs are discussed or even named; but there may be such for all that.

EXPOSITORY NOTES.

Ruth's Oath.

The English versions render Ruth 1:17, "where thou diest, will I die, and there will I be buried: the Lord (Jehovah) do so to me, and more also, if ought (aught) but death part thee and me." This translation would lead one to the conclusion that death would finally part Ruth and Naomi; whereas the Hebrew reads quite differently: "Jehovah do so to me, and more also, if death part thee and me." Ruth is resolved to live and die wherever Naomi lives and dies: not even death shall be permitted to part them, for Ruth desires to lie beside her in the grave. The literal rendering heightens the impression of Naomi. The Christian reader cannot fail to note the comparative reticence of the Old Testament saints as to the life beyond the grave. Ruth says nothing of a happy reunion in the life beyond.

True Prophet versus False Prophet.

For a contrast between the genuine prophet of Jehovah and the professional seers and time-servers, see Micah 3:5-8. The one class divine for money and look well to their feasting, courting popularity in every way possoble, though ready to encourage an attack on any one who refuses to cater to their pleasures. The false prophet has no moral energy, no sense of righteous indignation in the presence of oppression. In contrast with these flabby, selfish, hypocritical prophets, Micah exclaims, "But as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his trangression, and to Israel his sin." The true prophet makes a direct appeal to conscience. He uses the surgeon's knife with a steady hand. He speaks out without fear or favor.

Burdens and Loads.

In Galatians 6:1-5, Paul might seem, to the reader of the English Scriptures, to contradict himself, when, in the same context, he urges Christians to bear one another's burdens and also to bear their own burdens. The Greek reader finds two different words used; and it is evident that the inspired writer has in mind two different kinds of burdens. The heavy weight of sin and sorrow is often too heavy for the solitary believer; he needs the sympathy and aid of his brethren. But to every man there is allotted a special work which is called "his own load"; this he must carry himself, alone. The Pharisees placed on men's shoulders heavy loads; Jesus, on the contrary, said, "My load is light" (Matt. 23:4; 11:30).

Leaders of the Churches.

The author of the Epistle to the Hebrews refers three times toward the close of his letter to Christian leaders (Heb. 13:7, 17, 24). They are described as men who "spoke the word of God" and as persons "who watch in behalf of your souls, as those who are to give account." If their ministry is successful, they are full of joy; if it is a failure, they sigh. The writer urges his readers to remember the leaders who have passed away; "and considering the issue of their lives," saye he, "imitate their faith." He also enjoins obedience to living rulers; and in his closing words a special salutation to the leaders.

Who then were the leaders spoken of? Were they pastors or laymen? It seems evident that they were pastors who spoke the word of God and watched over the souls of men. Such men were entitled to the respect and obedience of the brotherhood. Because of their preaching, their piety and their office as watchmen, they ought to be obeyed. Pastoral leadership ought to receive adequate recognition on the part of the churches. God calls

the preacher to real leadership, not that they may lord it over God's heritage, but that they may inspire and guide in the work of the Kingdom.

Jesus and the Rich Young Ruler.

The story of the interview is told in Matt. 19:16-30; Mark 10:17-31; Luke 18:18-30. A rich young ruler, of blameless life and high moral ambition, came running to Jesus, and kneeling to Him, asked, "Good Teacher, what shall I do that I may inherit eternal life?" Jesus pointed him to the commandments, and the young man replied, "Teacher, all these things I observed from my youth." As our Lord looked on the noble young man, he loved him, and decided to invite him to become a member of the small inner circle of His disciples. He wished the young ruler to become a helper in the work of the Kingdom. It would be pleasant to have such a choice spirit near Him all the time. What might not such an attractive personality mean to the Teacher and His disciples? He might easily become a leader among the workers who kept company with Jesus in His public ministry. To such noble employment Jesus decided to invite the rich young man.

But the work to which Jesus invited the young ruler was exacting; it would require a complete dedication of all his time and energy. Hence our Lord decided to put the matter before the ruler's mind in the frankest possible manner. "One thing thou lackest; go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." Jesus wished the young man to be free from the cares of business, that he might give himself to the higher task of winning men to God. "Save all your possessions by giving them to the poor; then become my disciple and helper." Had the rich ruler obeyed, he might have had a ministry equal in

power to that of John or Paul. Our Lord would have given him the true riches in exchanges for the wealth that perishes.

Eph. 2:5, 6.

The translation of these verses, both in the common version and in the Standard revision seem to have been deflected from the right path by the unconscious influence of a theory of the atonement. It reads in the common version "quicken us together with Christ," "raised us up together, and made us sit together * * * in Christ Jesus." The natural reading would show that in the quickening into life, and the raising from the dead, believers are thought of as sharing His lot. They are "in Christ," and "with Christ." The parties that are "together" are Christ and the believer. But this is one of the many places where the exact meaning of words is not determined wholly by the grammatical construction, or by the lexicon. The connection must be determinative. Here the whole force of Paul's argument depends on a different rendering of the phrase "together with." He is seeking to show that there is no reason for the Jewish and the gentile parts of the churches to feel estranged toward each other. On the contrary God has dealt with them conjointly. They were "together" in a state of sin, and with a sinful nature. They were both dependent upon His power for the quickening of their souls to responsiveness to the gospel. They were both made to "sit together in heavenly things." And now these Jewish and Gentile parties that God had joined "together" ought not by any thing to be put asunder. This holy wedlock must not be broken. The "togethers" are not Christ and the believer, but the Jewish believers and the gentile believers. This fits perfectly into the argument of the chapter. It is quite as fully in accord with the Greek

construction, and therefore is to be prefered. This idea may be conveyed by using the word "both." "We were both children of wrath, we were both quickened by Him, both raised to newness of life, both made to share in heavenly things in Christ."

JESUS AND THE CHILDREN.

An Exposition.

C. S. Gardner.

The increased interest in the child, which is one of the most notable aspects of present day life, should lead us to a careful re-study of the passages which record the attitude and words of Jesus with reference to children. These passages are found in Matt. 18:1-14; Mark 9:33-37; Luke 9:46-48, and in Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17. It will be noted they fall into two groups. The first group record the act, and the utterances of Jesus which were called forth by the ambitious contest of the disciples for the chief place in the prospective Kingdom. The second group record His act and utterances on the occasion when His disciples rebuked the parents who brought their children to receive His blessing. It will be noted also that these incidents were recorded by the writers of the first three Gospels, but not by John. This, however, is not a matter which concerns us in this discussion.

The commentators are not agreed as to the precise significance of these passages, and their disagreement makes me bold to offer an interpretation which in important respects differs from nearly, if not quite, all of them.

I shall fix attention upon the first group of passages, because all the questions at issue are involved in them. One group of commentators understand that Jesus, after taking the child and using it as an example of the mental attitude which it was necessary for those who would be-

come His disciples to acquire, makes no further reference to the child itself, but proceeds to speak concerning the disciples who are typified by the child. The words "whoso shall receive one such little child in my name," etc.; and "whoso shall offend one of these little ones," etc., refer to the disciples who have the childlike spirit, but not to children themselves. Even the specific words of Luke, "whosoever shall receive this child in my name receiveth me," are supposed to refer to the child only as a representative or type of the disciples, and really to mean the disciples whom it typifies. The words occurring in Matt. 18:10 and 14, "take heed that ye dispise not one of these little ones," and "even so it is not the will of your Father which is in heaven that one of these little ones should perish," are supposed to refer also to the disciples and not to the little children themselves. In a word, the whole discourse based upon this incident, after the reference to the child as a concrete example of the childlike attitude, is construed as having reference to the disciples and not to actual children. Accordingly we do not have in these passages a lesson as to the proper Christian attitude toward children, but as to the proper attitude toward Christians, who are childlike. At any rate, whatever teaching there may be as to the proper attitude toward children as children, it is only inferential and incidental and is not central in the meaning of the passages.

Another interpretation given by another group of commentators is that the children are referred to throughout the discourse and that Jesus therein sets forth the spiritual condition and significance of the child and the proper attitude of His followers toward children. Those who maintain this interpretation usually understand Jesus to teach that children are actually in the Kingdom of God, indeed are the typical members of the Kingdom, since they are by nature what adults must *become* by repentance and conversion. The problem, there-

fore, is to keep the children in the Kingdom, to prevent their *per*version, which would render necessary their *con*version.

Neither of the interpretations outlined seems to me to be satisfactory. Both seem to be colored too much by certain theological presuppositions; and theological presuppositions are not good glasses through which to see the simple but profound meaning of Jesus. Let us consider each interpretation somewhat in detail.

To the latter I shall first devote a few lines. I agree with it so far as it construes the discourse as having reference all the way through primarily to children, and as setting forth the general religious significance of children and the proper attitude with reference to them; and later on will state more in detail my reasons for agreeing with this view. But this group of interpreters seem to me to be in manifest error insofar as they represent Jesus as teaching that children are by birth naturally citizens of the Kingdom of God. There is nothing in His language which necessarily or even probably implies this doctrine as to the natural religious status of the child. All that His words can be construed as meaning, without reading into them a theological significance foreign to His purpose in uttering them, is that the openness of mind, teachableness and freedom from selfish ambition which characterize the mind of the normal child are antecedent conditions of entrance into His Kingdom. The grown-up people with whom he was dealing were not open, were not teachable; their minds were preoccupied with prejudices and presuppositions—false views of life, of God, of the Kingdom of God. Their ideals were wrong. They were, therefore, inaccessible to His truth. They must get rid of these mental obstructions which rendered their souls opaque to His light. Jesus was a profound psychologist. He perceived a truth which modern psychology emphasizes as so important, that the mental system which has been organized and crystallized in an adult

mind renders it very difficult to reach that mind with *radically* new truth, quite impossible indeed without a sort of mental revolution. He came teaching truth that was so profound, so radical to those whose minds had been formed in the thought-moulds of that time, so new and revolutionary to His adult hearers, that nothing short of a mental overturning, a reversion on "conversion" to the simplicity and teachableness of the child would make it possible for them to apprehend and appropriate His truth and live as true citizens of the Kingdom He was organizing. Those commentators are quite right who insist that the phrase "be converted," is not to be understood in the technical theological, but in the psychological sense—as the emptying of the mind of the false views which preoccupied and filled it and the turning back to the mental attitude of children. These words constitute, indeed, a solemn warning against mental crystallization —a warning which has been echoed with mighty emphasis by the modern science of the soul. As to the status of children, they mean nothing more than that they are normally in a mental attitude which renders them easily accessible to His truth and to the influence of His personality, a state of mind which is a necessary psychological condition of entrance into His Kingdom. But what is the nature of that Kingdom and by what process does one actually become a member of it? These questions are not answered in these passages. To insist on finding the answer in them is simply to read into them a preconceived theological doctrine, which they do not yield by any fair exegesis. Whatever else may be true as to the nature of the Kingdom and the process by which one enters it, it seems to me incontestable that the Kingdom is a system of social life organized on the principle of voluntary obedience to the will of God, and that the process by which one enters it involves certainly as one factor an acceptance by the personal human will of the divine will as the law of life. If this be true, then manifestly it is

impossible for anybody, child or adult, to enter the Kingdom except by an individual, personal act of the will. And this means that the child cannot be in the Kingdom before it is capable of a personal, voluntary act. To assume that one is a member of the Kingdom by natural birth betrays a remarkable lack of definiteness in one's conception of the Kingdom; and to read this assumption into the words of Jesus concerning little children is to divert one's mind from His central meaning in this passage.

But in my judgment the other group of commentators are also at fault and fail to apprehend the most important meaning of these beautiful words of Jesus. They assume that He, after using the child as a type of the mental attitude which it is necessary for His disciples to possess, goes on to speak about the solemn danger of "offending" one of them rather than the sin of perverting the lives of little children. According to this interpretation the passages have no direct bearing upon the subject which is so prominent in the thought of our time —the central importance of the child. This seems to me a great mistake. The chief reason which is assigned for adopting this interpretation is the expression in Matt. 18:6, "who shall offend one of these little ones *which believe in me,*" etc. This is taken as conclusive evidence that Jesus was here speaking primarily about the disciples typified by the children, rather than about the children themselves. But is this conclusive? Is it necessary to take the words, "which believe in me," in the theological sense? Some of the interpreters who take these words to indicate evangelical faith, in the theological sense, tell us that the words occurring in verse 3, "except ye be converted," etc., are not to be taken in the theological sense of "conversion." But if this expression need not be taken in the technical theological sense, why must the words, "which believe in me," be construed in that sense? It seems to me quite legitimate to

consider them as indicating simply the attitude of trustful confidence exhibited by the children toward Him, just such an attitude as normal children would always assume toward a person of such a character. But even if the words should be taken in the more technical sense, that would not necessarily exclude His direct reference to children; for do not many children believe in Him in the evangelical, theological sense of the word? We must remember that the term "children," or even "little children," does not necessarily designate infants. May it not have been true of the child to whom He was then referring that it really believed on Him in the evangelical meaning of the phrase? The assumption that the child was an infant, incapable of exercising faith, seems to me gratuitous.

But if there is no convincing positive, reason for adopting the interpretation here criticised, there seem to be important reasons for rejecting it.

1. It is difficult to carry it through all the passages consistently. This is true even of Matthew's account, which lends itself to this interpretation best of all. How, for instance, are the verses 10-14 to be construed in harmony with this view? On this hypothesis would they not imply the probablyity, or at least the possibility that some of the disciples would fall away and be lost? To those holding certain theological views, this implication would cause no hesitation in accepting this construction; but not so with many others. On the other hand, if Jesus is here emphasizing the danger of causing little children to stumble, of turning their docile lives in wrong directions instead of leading them, as may be so easily done, into the Kingdom, the meaning of these verses and their exact pertinence to the whole situation are quite obvious.

But if the interpretation we are criticising meets with difficulty as applied to the passage in Matthew, it fits still less the accounts given by Mark and Luke. Here beyond

question the natural course is to take the words as having primary reference to the children themselves rather than to the disciples. Indeed, if we are to take the words of Luke as expressing his understanding of the words of Jesus, even if they be not a *verbatim* report, we are almost compelled to construe this passage as an impressive declaration of the importance of child-life, and of the religious significance of our attitude towards children. "Whosoever shall receive this child in my name receiveth me." How could words be more specific? This is in fact the most specific report we have of the words of Jesus on this occasion. Why not take it at its face value? Why not construe the more indefinite words used in the other accounts in the light of this definite statement, instead of the reverse? It is true that Matthew gives a more extended report of the conversation than Luke; but it can hardly be denied that Luke's works give us his *understanding* of what Jesus said, and Matthew's words can be legitimately construed in entire harmony with the more obvious meaning of Luke's.

2. There is another reason for rejecting the interpretation in question. Those who adopt it usually treat the phrase, "these little ones," as referring to weak or immature disciples. But that is not consistent. According to that construction, the phrase must be regarded as a designation of all disciples; for surely it is not the weak or immature disciples alone who have the childlike spirit. If childlikeness of temper and attitude are characteristic of the members of the Kingdom, then the best Christians will possess this characteristic in the highest degree. There is no consistency, therefore in applying the phrase "these little ones," in an especial way to weak or immature disciples. The warning uttered against "offending one of these little ones," and the injunction, "take heed that ye dispise not one of these little ones," sound strangely unnatural as applied to strong, mature Christians, who represent the highest development of firm and

inflexible character. Our Lord's declaration that we must become like little children surely does not mean that we should have the weakness of the child. Paul's words should be recalled in this connection: "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men"—as showing the true meaning of the Master's words. But how natural and applicable are these words, if the purpose of Jesus here was to impress upon us the importance of the child and our responsibility to Him for our treatment of little children, who may be so easily influenced for good or evil.

To sum up, the teaching of these passages seems to me to be:

1. That a psychological condition of entrance into and of advancement in the Kingdom is the openness of mind, the teachableness, of the normal child. This lesson He sought then to impress because the disciples had given disquieting evidence of their need of it by their dispute about which of them should secure the higher places in the kingdom, showing all too clearly that they were deficient in childlike simplicity and humility. This lesson He taught most impressively by taking a child and setting it in the midst of the company and pointing to it.

2. Jesus then most naturally proceeds to impress upon His hearers and upon His disciples of all ages the unspeakable importance and the solemn religious duty of a proper and helpful treatment of children. The very fact that the child has normally the simplicity, humility, teachableness which render it easily accessible to Christian influences only makes more solemn our duty *not* to pervert it and cause its life to crystalize in a form hostile and resistant to the Christian appeal. To "receive such a little child in His name," to appreciate its possibilities, its preciousness in His sight, to love and cherish it in His spirit and lead it to know Him,—this is a characteristic mark of the Christian spirit.

The ancient world did not appreciate the child; at least its appreciation of the child was unusual and exceptional before Jesus came. He took the little child and "set it in the midst," and taught the world the lesson, which His own disciples have been strangely slow to learn, that the child is the central and most significant member of society. In this He anticipated the thought of the ages. The modern science of psychology and Sociology are tardily confirming His wisdom, which for centuries was obscured in the dust of theological controversy. In many matters, and in none more than in this, it is the profound simplicity of Jesus which often has prevented the world from understanding Him.

BOOK REVIEWS

I. CHURCH HISTORY.

The Evolution of Infant Baptism and Related Ideas. By T. Vincent Tymms, D.D. Pages, 502. 6/. The Kingsgate Press, 4 Southampton Row, London.

The ex-President of the Northern Baptist Education Society is devoting his leisure to elaborating some of his studies, and he has now dealt with a theme untouched on this scale since the days of Dr. Wall. He reviews the teachings of the first four centuries, and shows how a New Theology arose in Africa, and how it brought along with it a new practice, both upheld by the great authority of Augustine, and spreading all over Christian Europe. The idea is not new, to run over the early period and examine its teachings and customs, but Dr. Tymms thinks that most recent students have contented themselves with quoting scraps, which out of their setting are hardly intelligible, or do not give a fair idea of what the writer held.

Within the last few years, moreover, fresh material has been made available, in the so-called "Teaching of the Twelve Apostles," the Apology of Aristides, the Paulician Key of Truth; and the body of evidence is put fully and fairly for all to judge. It is clearer than ever that Infant Baptism became popular owing to the belief that sin and guilt were inherited even by the babe unborn, and to the belief that the ceremony of baptism freed from both and rendered perfectly pure and spotless. Such teachings were not given in the East, but were due to Africa, and their rise is given with care, the good and the evil being distinguished. Specially acute is the criticism as to the confusion between the power to will and the power to do, which vitiates so much argument as to free-will. It is shown that the historic Infant Baptism is the corollary of Baptismal Regeneration; and no remarks are made on the rite as practiced in modern evangelical churches, which disown that doctrine.

The book has evidently swollen beyond the author's expectations, and he has retrenched so vigorously that there is no index nor analytical table of contents nor summary. But whoever will read it faithfully, will have a clear view of the forces which deflected the churches from the path of truth.

W. T. WHITLEY.

Lollardy and the Reformation in England: An Histotrical Survey. By James Gairdner, C.B. Vol. III. Macmillan, N. Y., 1911. $3.50 net. Pages, 414.

Few recent historical works have provoked mare unfavorable criticism than the first two volumes of this work have done. The prejudice of the author against the Protestant Reformation is obvious on every page. It is impossible for him to be fair. This prejudice has led him to overlook or neglect or wrongly interpret numerous documents whose contents were unfavorable to his thesis. So severe has been the criticism of the former volumes that the author devotes the long introduction of this third volume to an acknowledgement of his errors and the wrong impression made by them. He also encloses numerous loose pages which are to replace pages in the previous volumes which he desires to suppress. This humiliating necessity has made the author more careful in this third volume, but his violent prejudices against the Reformation are still obvious.

This third volume is devoted to the reign of Edward VI. It was the crucial period in some respects in the history of the Reformation. The very prejudices of the author have led him to explore and set forth the contents of much material which has too often been neglected by Protestant historians. Numerous extracts from letters and other documents favorable to the Catholic side give to the volume considerable value as a source book. Moreover, it aids one in seeing the side of the conservatives who were clinging to the old Church and opposing innovations and changes. It is always well to understand the man who opposes you. This book is a very bad one to follow blindly, but a good one to use judiciously for its standpoint and material.

W. J. MCGLOTHLIN.

Faith, Freedom, and the Future. By P. T. Forsyth, M.A., D.D. Hodder & Stoughton. Five shillings.

The Principal of Hackney College has been delivering some lectures prompted by the fifth jubilee of the great Ejectment of 1662, when an Act of Uniformity scheduled a new Prayer-Book to reduce the Church of England to order. He refuses to take any low view, but grapples with great principles at stake: Do we rely on authority or on subjectivity? Is Christ only the center of spiritual humanity, and not the center of God's will and grace? In the conviction that Christ is the incarnation and agent of God's dealings with sinful mankind, he discusses the rise and influence of Independency as a factor in western Church history.

More than half his space is devoted to showing that Independency is deeply indebted to Anabaptism. Here we have the complement of Mr. Champlin Burrage's recent work. As a Congregationalist, Principal Forsyth usually writes of "Independency," but he once or twice adds "always including the Baptists." He maintains that we alone gave true effect to the material principle of Reformation faith, by the aid of those very Anabaptist inspirations which the Reformers sought to extirpate. He illustrates how positive Independency changed the political history of the West and the future, by the State becoming neutral to the Church, though not to religion. From the experiences of 1525 and 1653 he deduces the lessons that the Christian should be rigorist in his own personal ethic, but that a rigorism enforced on public practices is fatal, till the Cross of Christ is established in all hearts, when it forces itself. Then he warns us of the limits of the Anabaptist element; points out that the popular ministry of the day is simple and soothing rather than convicting and creative; and recalls us to the power of a Calvinistic creed.

Independency has done three great things, says Dr. Forsyth; it has inaugurated modern democracy and modern missions, it has been the backbone of municipal public life. He calls it now to face new duties and to be clear in its confession, tacit or explicit; here he fails to remark that Baptists have their dramatic confession very explicit, in believers' baptism. Then the plea is

made for a concentration of all evangelical forces, with one great bond of union; the Saving and Ruling presence of Christ with us in His Word and Spirit. And so this most interesting and intense book proves not to be a mere glorification of the past, nor a much-needed tribute to a much-wronged set of men on the Continent, but a careful analysis of the present situation and a clarion call to rally around the Captain of our salvation, and to fight a new battle for the winning the world to Him.

W. T. Whitley.

Geschichte der altchristlichen Literatur. Von Lic. Hermann Jordan, Professor an der Universität Erlangen. 1911, Quelle & Meyer, Leipzig. Ss. 521.

This volume is not intended to be a new reference book on early Christian literature, nor does it cover the field so admirably worked by Harnack. It is not a history of Christian writers, editions or manuscripts of Christian writings, as stated by the author; he has sought to write "not a reference book, but an inner historical development, not a source-book, but a history of the literature itself." Moreover, it deals with the literature of the first six centuries down to the beginning of the Middle Ages. It does not presuppose a knowledge of the literature, but seeks to introduce the reader to this literature—its origins, classes, languages, purpose, etc. It is a new method of writing a history of early Christian literature, and it makes a far more readable volume than the older method did. Indeed, as a reference manual it will be disappointing, while as a conspectus, it is most helpful.

After an introduction, the author treats the elements which have influenced the development of early Christian literature, such as the existing literatures, the content and practical needs of Christianity, the literary personalities, the different languages used, etc.

This section is followed by an account of the various forms of Christian literature, both prose and poetry. Some of the forms whose development and history are followed are the *historical writings,* under which are grouped gospels, "acts" of

apostles, stories of martyrs, chronicles and church histories, biographies and legends of saints; *epistolatory literature, apocalypses, addresses and sermons, apologies* or defenses of the Christian religion, the *dialogue,* though one does not see any good reason for this division as it was only a literary form used for various purposes; *polemical writings, formal treatises,* writings on *church order, exegetical and critical treatises, translations,* Christian *hymns and other practical productions.* This brief outline of the contents will serve to show the character and compendiousness of the work. Naturally there cannot be much detail where so much material must be handled in one volume. But throughout the volume there are constant references to the best literature of the subject in German as well as mention of valuable works in other languages. One who is seeking a comprehensive view of the Christian literature of the first six centuries will find a most valuable aid.

W. J. McGLOTHLIN.

The Rise of the Modern Spirit in Europe. A Study of the Pre-Reformation Age in its Social, Scientific, and Literary Aspects. By Geo. S. Butz, Ph.D. Boston; Sherman, French & Co., 1912. Pp. 293. Price, $1.25.

It is coming more and more to be recognized that the roots of present day civilization are to be sought deep in the Renaissance of the later Middle Ages. The present work is valuable in the frank recognition of that fact and in worthily setting it forth.

It contains little or nothing not found in the great works of Burckhardt, Symonds and others; but the material is well arranged and will be most valuable for those who have not the time to work through the longer treatises. The volume constitutes a valuable introduction to the study of the Reformation, and in fact to the whole of modern times, for no one can get any adequate conception of the origin and character of the great movements of the Reformation period without some knowledge of the new spirit and the wonderful progress of the century that preceded it—a spirit of adventure and discovery in every

department of life, a spirit of criticism and questioning. It w in this that the Reformation was born.

An excellent Bibliography is added at the end of the volum which will provide the reader with the knowledge of the liter ture necessary to pursue the subject further if so desired. A together it is a volume to be heartily commended.

W. J. McGLOTHLIN.

An Anglo-Saxon Abbott. By S. H. Gem, M.A. T. & T. Clark, Ed burgh, 1912. Pp., 200.

The abbott, the account of whose life and writings is he given, was Aelfric of Eynsham, who lived about the year 10 A.D. These were stirring and distressing times in old Engla —the times of the Danish invasion. Deep darkness was ov the land—moral, religious and intellectual darkness. The bo gives us a glimpse into the difficulties which religion and good things faced. Translations from the writings of Aelfr place the age living before the reader.

II. RELIGION AND APOLOGETICS.

The Mind of Primitive Man. By Franz Boas. A Course of L tures delivered before the Lowell Institute, Boston, Mass., and the N tional University of Mexico, 1910-1911. New York; The Macmill Company, 1911. x+294 pages. $1.50 net.

This is a painstaking, conservative study of the mental tra of mankind with particular reference to maintaining the the that there are no such differences in mental characteristics as justify the idea that some races are of "lower" order than othe and so inherently incapable of "higher" development a achievement.

In pursuit of this purpose, the author has made extend studies in race prejudice, influences of heredity and enviro ment, anatomical structure, language and culture. The stu is pursued historically and comparatively. Finally the beari of the main contention—and in spite of the form of its present tion it must be called a contention rather than a conclusion

s bearing on the national race problem of the United States is reated. Very just discount is taken of the talk, so common nd so uncritical among us, of "pure race types," of fears of egeneracy from the immigration of "lower" types. While ealing somewhat cautiously with the negro race in America, ıe author maintains that it cannot remain pure negro, but is ıre to be lightened by white infusion, that there will be no degradation on that account, that at all events the situation should e faced frankly and studied scientifically and not decided off and on an emotional basis.

One wishes frequently that he could accept more fully the *facts"* adduced to support conclusions. The work is thoughtıl and useful.

W. O. Carver.

Pragmatism and Its Critics. By Addison Webster Moore, Ph.D., rofessor of Philosophy in the University of Chicago. The University f Chicago Press, 1910. xi+278 pages. $1.25 net.

The Philosophy of Bergson. By A. D. Lindsay, Fellow and Tutor f Balliol College, Oxford. Hodder & Stoughton, New York. George . Doran Company. ix+247 pages. $1.50 net.

The Realm of Ends, or Pluralism and Theism. The Gifford Lecıres, delivered in the University of St. Andrews, in the years 1907-). By James Ward, Sc.D. (Camb.), Hon. LL.D. (Edin), Hon. D.Sc. Oxon.), Fellow of the British Academy and of the New York Acadny of Sciences, Professor of Mental Philosophy, Cambridge. New ork: G. P. Putnam's Sons; Cambridge, England: University Press, 911. xv+490 pages. $3.25 net.

The world of thought is once again astir over the need of a hilosophy. Science with its principle of evolution, especially s biology, had shaken loose an overripe idealism ready to fall ith its own weight. Under another figure, the field was left ırgely unoccupied. Then came a new claimant into the field here *Agnosticism* was making so bold.

The new philosophizing was called *humanism, personalism, ragmatism, pluralism.* Not that these signified the same thing, · that any of them stood for the same thing in all mouths. hey stand for a general attitude and a common starting point.

Of late it has more and more become evident that *pragmatism* as represented by its best known exponents was not a philosophy at all. It claimed, indeed, when forced into an attitude of relative modesty, to be but a method in philosophy, howbeit disporting itself as the only worthy form of thinking extant.

Meanwhile two able thinkers were going on their way with a great measure of independence attacking the problem of the meaning of life, rather careless of the much stir of many writers in the field of *pragmatism,* to use the most popular term. Bergson with a serious brilliancy was dealing with the question of becoming, while Eucken with a brilliant seriousness sought to interpret the deeper meaning of life. Both recognized the importance of atacking the problem at the center of existence as it is, and here was their point of contact with the pragmatists. There was one school of pragmatists, headed by the late, and great, Professor William James, who exerted themselves to ridicule the older philosophical methods and results, under the contemptously pronounced epithet *"intellectualistic."* They dwelt with endless emphasis on the contrasts between the old and the new method, putting the two in contradiction. There was a certain lightness, bouyancy, everyday-ness about thier writing that was far removed from the profound seriousness which the mind commonly associates with philosophy. They are fond of illustration and story and even employ the slang phrase of the street. Philosophy was made a sort of department or corollary of science. Of this style is the book of Professor Moore. It is smartly written, vivacious, jocular and with a joyous revel in setting up contrasts between the positions and arguments of what he designates the *"evolutionists"* and the *"absolutists."* The work is brilliant and suggestive but one finds it hard to think that the author meant to be taken seriously, or, at any rate, that he was taking himself seriously. The thinking is largely superficial and seems profound only by reason of a quite remarkable capacity for handling words, or of being victimized by them.

While for Moore the two schools are not only antagonistic but contradictory on all vital issues, for Lindsay, interpreting

and applying Bergson with insight and sympathy, *antinomies* represent only a stage in the progress of harmony. This work, therefore, makes a real contribution toward the constructive use of all thought in the building up of a system. The attack on the quantitative use of terms to (mis)represent qualitative concepts is made with earnestness, although it might at some points have been done with more clearness.

It was inevitable that the philosophical impossibility of pragmatic *pluralism* would lead some on to pass beyond both "the upper limit" and "the nether limit" of that thinking which was content with "summarizing it [the world] scientifically under a system of concepts." And when this was done the world would again, but in a new way, be regarded "historically as a realm of ends." On "the nether side" Bergson was preparing the way for this in his idea of *creative evolution* and was also contributing, with Encken in his insistence on the meaning of life, to passing the barriers of the "upper limit" which the pragmatic position so fixed for thinking that *pluralism* was as far as man could go.

In his Gifford Lectures, Professor Ward has gone further in the way of passing these limits and pointing the way to a systematic reconstruction in philosophy than any other writer. Taking his stand in the midst of pragmatic *pluralism,* he has shown its unsatisfying limitations and the impossibility that it shall satisfy the soul. The introduction of the conception of ends into the world of the pragmatist makes way for the inevitable extension of "the realm of ends" until *pluralism* demands *Theism* for its own completion, and a way is found for conserving *idealism* in origin and end with a true scientific recognition of the claims of *pragmatism.* One is not bound to agree with all that is presented in this work to see that it is a product, or in pragmatic terms a process, of constructive thinking that will do much toward giving worth to the rather aimless and vague work of so many of the pragmatists. It is a most welcome work. The effort to harmonize determinism as involved in an absolute God who has personal ends with freedom of relative pluralism demands much thinking as yet. The author's

"*via media*" of a realm of entire uncertainty where even the absolute Person has not, and could not, forecast the future is a concession to pragmatic *pluralism* by means of a reversion to a scholastic device that is not likely again to be accepted. And the proposed solution logically leaves God too far removed from the actual life of men for religion and religion is one of the veriest pragmatic facts and forces. Yet James went much further than Ward here.

W. O. Carver.

Truth in Religion: Studies in the Nature of Christian Certainty. By Dugald MacFayden, M.A. Macmillan & Co., London and New York, 1911. xiii+303 pages. $1.50 net.

In this work "two movements that threaten to divide Christian thought in England; but which together ought to issue in a great strengthening of its hold upon the public mind" are both used in the process of bringing together in a series of more or less fragmentary sections the lines of thought and experience by which religion is realized and by means of which it proceeds in its history. The two movements are described as that "towards the use of larger generalizations and wider categories in religious thought," and that "towards a more exact study and more careful definition of Christian experience." In other words, the author seeks to recognize and utilize the modern way of thinking of the world and God's relation to it, and at the same time to indicate that the method of experimental testing in personal receptiveness is alone the way of knowing the reality of religion.

The plan of the work is simple and direct enough. First is an account of the application of the historical method in religion and its influence on religious thought and experience. Next the facts and factors in religion are discussed, after which the power and fitness of Jesus Christ in religion is discussed, which touches on the various problems of Christology. The claim is that only in the categories of religion—not those of science or philosophy—can the Christ be conceived and appreciated. But while the ground plan is clear and simple enough the various

sections included seem rather the materials for a discussion in imperfectly arranged outline, than an orderly and completed presentation.

W. O. Carver.

An Introduction to the Study of Christian Apologetics. By Arthur Gray, Sometime Chaplain of Suwanee, with a Concluding Chapter by W. Lloyd Bevan, Professor of History and Economics, Suwanee. The University Press at the University of the South, Suwanee, Tennessee, 1912. 250 pages. $1.50, prepaid.

Into a very limited space is crowded much fine thinking in the wide field of Apologetics. The prefatory outline is fascinating with promise of completeness: I. "Vital Apologetics," dealing with the nature, content and value of Faith; II. "Philosophical Apologetics," III. "Historical Apologetics."

In the discussion we find a presentation of certain fundamental principles illustrated by specific types of thought and systems. But there is no complete presentation of the attacks on Christianity or of the forms of thought it must oppose. The philosophical discussion proceeds wholly upon the basis of a contrast between Naturalism and Idealism, of course accepting and maintaining Idealism. It is the inner principles of these rather than the systems in which they have developed that are presented. There is an interesting, although necessarily very brief, historical sketch of philosophical thought. Numerous digressions deal always with pertinent matter but destroy any unity the book might have. The "historical" section is quite limited, one chapter outlining what would belong to such an apologetic and a second chapter giving a summary of the grounds on which the historical value of the Gospel story is assailed and of the answers to be made to these attacks.

The work is not an "introduction" in the sense of a book for students little acquainted with the methods of Apologetics, but rather in the sense of suggestive lines of thoughtful approach in practical apologetic work, assuming that the worker has a good knowledge of modern philosophy, science, and criticism.

With this understanding the work is to be commended as able and suggestive.

W. O. Carver.

Cardinal Elements of the Christian Faith. By the Rev. Professor D. S. Adam, B.D., Ormond College, Melborne. Hodder & Stoughton, London; George H. Doran Company, New York. xix+320 pages.

Professor Adam has just missed making a great book in this volume of lectures delivered at Melbourne University two winters ago. There are seven of the Lectures dealing with the essentials of Christian doctrine in a fresh and vigorous manner. The method wavers between that of *theology* and that of *apologetics*. The limits of the work are quite insufficient for both treatments and the reader is constantly wishing that the able author had gone a little further in meeting current opposition to Christianity in philosophy, science, and social life; and, on the other hand, that his definition of the Christian position had been fuller and so more adequate.

In quite unusual degree the author has succeeded in maintaining an orthodox position in a truly modernistic spirit. His treatment of modern philosophical theories is unusual and helpful. More than a fourth of the book is occupied with "notes" that had better have been incorporated in the main discussion or omitted entirely. One does not like to have all the waste lumber left on the premises when he buys a house.

W. O. Carver.

The Renassance of Faith. By Richard Roberts. With an Introduction by G. A. Johnston Ross. New York, 1912: Fleming H. Revell Company. 318 Pages. $1.50 net.

Nothing more brilliant in the way of Apologetics has appeared in the great bulk of modern writing in this field than this book by the Welsh pastor of a London church. It has the faults of a brilliant, dramatic platform orator, as well as the excellences. It is dominated by an optimism all the more splendid and reassuring because it thrives in the midst of a profound

and informed conviction of the sin, unbelief and practical materialism of our age.

The author speaks with a fundamental acquaintance with the critical thought of the day and with the history of philosophy and of Christianity. He also knows the sufferings, *and the sins,* of the masses of men, as well as the sordid materialism and inhumanity of the masters of men, and their worth.

There are twenty-four chapters unter three "Parts." The first two parts diagnose the situation in its thought aspects and its religious condition, the third part urges "the spiritual point of view" and occupies two-thirds of the volume.

There are exaggerated statements, half-truths and brilliant generalizations; but there are keenest insight, prophetic fire, rhetorical excellence, and epigram in profusion.

W. O. Carver.

The Religion of Science: The Faith of Coming Men. By James W. Lee. Author of "The Making of a Man," etc. New York, 1912: Fleming H. Revell Company. 304 pages. $1.50 net.

If Christianity can be saved and made universal by the method of Apologetics, it ought speedily to demonstrate its power, for there is an endless stream of apologetic literature coming from the press in these days. It has its use and is welcome. The present volume belongs to the class of brilliant, rhetorical and original works. The style is that of the eloquent, vivacious, and magnetic platform speaker. Although never having seen the author, the reader imagines his form, motions, accent, and keen, searching, almost hypnotic eye; and all but hears the avalanche of rapid words, striking sentences and flowing periods.

The motif is the supposed fact that while the splendid city of knowledge has seen all its other structures magnificently rebuilt in recent years, that part of the city belonging to religion has been left unimproved, having only the theological structures of outgrown eras and for the most part left as "religious commons" where "Gypsies camp and tell fortunes," palmists, jugglers, faith healers, *et id omne genus* get in their work.. Over

against this is the plea for a new, up-to-date structure for housing religious ideas, capable of extension and remodelling as need may require and subject to demolition and replacement as the thought city grows and changes.

Since God, man and religion are always the same, and since God, man and nature are the three constant factors in man's conceptual activity, there is no danger of the loss of religion. But it needs to be properly housed. The long "Introduction" promises to provide a plan for the new structure. One reads the volume through, charmed with the skill, the profusion of symbolic presentation and argument; studying "What is Science?" how it is begun, built up, and tested, learns that "Religion of Science" is "Implied in the Everlasting Search for God," that "Christ [is] the Reason of the Universe" and "Christianity the Religion of Science," and then comes to the "Conclusion." Then one gets his breath and says: "Well, where is the plan for the new theological house? It isn't there at all." Then he asks: "Well, what have I learned?" and answers: "Nothing at all that I didn't know before. But I have had a new and engaging review of a course of thought. I have seen the argument from mind so cogently urged by Fairbairn presented with all the coloring of the finest moving picture. I have seen the author shift with startling swiftness from the ground of the orthodox Theist, whereon he usually moves, to the standpoint of the pragmatist, trip lightly over on the platform of the absolute idealist and run quickly back to his own base.

I have read an argument that is not convincing only because I have not had a chance in its swift movement to ask the questions that arose."

W. O. Carver.

The Winds of God. Five Lectures on the Intercourse of Thought with Faith During the Nineteenth Century. By the Rev. John A. Hutton, M.A. Hodder & Stoughton, London and New York (George H. Doran Company.) 104 pages. 75 cents, net.

In this volume, Mr. Hutton has presented in lucid language a reassuring study of the ways in which thought development

in the last century along lines of evolution has tended to lose the faith of men in their relation to God, and how then God has reasserted himself in the consciousness of man, and how the messages of the great poets have been prophet-calls to a larger faith. It was by understanding more deeply and fully the thought movement that seemed to lead away from faith that we came again to faith's position, but with fuller, larger meaning, wider outlook. The work is good as a reassuring apologetic and fine as an illustration of the religious use of the poets.

W. O. Carver.

Miracles and Christianity. By Johannes Wendland, D. Theol., Professor of Theology in Basel. English Translation by H. R. MacIntosh, D.D., Professor of Theology, New College, Edinburgh. Hodder & Stoughton (George H. Doran Company), New York and London, 1911. xv+300 pages. $1.50 net.

This book was needed. There is no subject more imperfectly understood, more inadequately explained, more troublesomely intrusive in the thought of Christian men in modern times. Science and philosophy have sought to drive the miracle wholly out of the atmosphere of modern life. And since theology has become critical and scientific it has sought by various devices to explain the miracles of religion so as to give them a place in a scientific age. But success has not been satisfactory. The garments of God could not be cut in the fashion of an age that prides itself on knowing enough not to need an over-active God.

Professor Wendland has come to this subject with a vigorous freshness and has handled it with remarkable clearness. He starts out with the conception that "miracles are the acts of a living God," and that the religious conception of the miracle cannot be surrendered so long as God is known as active in experience. There is a frank and full recognition of the attitudes of science and philosophy. All the fundamental questions concerning miracles are dealt with in suggestive outline and with full recognition and sympathetic criticism of the views of other scholars. The translator has done his work so perfectly as to leave it as clear and idiomatic as if composed in English.

If we couple with it the volume by the Oxford men (Longmans, Green & Co.) reviewed in the July issue of this Quarterly, we can heartily adopt the publishers' word that this "will be found to be the book of the hour on the question of the miraculous."

W. O. Carver.

The Christian View of the World: Nathaniel William Taylor Lectures for 1910-1911. Delivered before the Divinity School of Yale University. By George John Blewett, Ryerson Professor of Moral Philosophy in Victoria College, Toronto, New Haven, Yale University Press. MCMXII. xvi+344 pages. $2.00 net.

These lectures assume the permanent necessity for theology as "the intellectual reflex of religion." Christian experience was bound to interpret the Person of Christ and that interpretation bound to involve a view of God and the world. Behind all Christian thought God is "our Lord with His own consciousness of God, His own consciousness of the world. To make this consciousness determinative of our life and of civilization is the business of Christianity; to bring Christianity to the intellectual apprehension of its own significance is the task of theology."

"An eternal life in its own order manifesting itself," involving necessarily "also a principle of perpetual life in those to whom and in whom the manifestation is made" is the basal assumption on which is to be wrought out analytically a statement of the Christian view of the world. So far of the *a priori* and deductive aspect.

Here is involved also the assumption, to be articulately stated and definitely applied, that "reality is a spiritual society" and so the personal principle is made formative in Christian philosophy. Personalism in assumption involves a measured and sane application of the pragmatic method in the process of the discussion and so the inductive reasoning has ample play. Thus the task of Christian philosophy is to interpret a progressive self-reealization of Absolute Spirit wherein is preserved the

social personalism provided by a pragmatic view of reality and assumed in the Christian conception of redemption.

On such a basis it will readily be seen that the four lectures have faced the real issues of the subject of the course: I. "The Christian Consciousness and the Task in Theology;" II. "Human Experience and the Absolute Spirit;" III. "Nature;" IV. "Freedom, Sin and Redemption."

While the general philosophical system is that represented so ably by Professor Royce it is here conceived with more distinct recognition of personal individualism than Royce maintains and with the Christian element more fundamentally conceived. Again while the method of pragmatism is used as truly as by Ward (cf. "The Realm of Ends, reviewed in this issue) the fuller reliance on the conception of the universe as a redemptive process gives far greater clearness in the handling of certain problems. Professor Blewett's theory of sin as an inevitable contribution of "nature" to man's spiritual unfolding is very striking and will call for much thought. The work is a notable one.

W. O. Carver.

Organ and Function: A Study of Evolution. By. B. D. Hahn, Boston, Sherman, French & Company, 1911. 198 pages. $1.00 net.

With a familiar handling of the details of biological theory and its application, with an incisive grasp of principles and logical implications, with a style of masterful, though gentle sarcasm, Dr. Hahn has gone upon the gound of evolution and out of its own materials propounded questions and problems that the advocates of "automatic evolution" are likely to find insoluble and unanswerable. Through ten chapters he deals with the main principles of evolution and shows the rational impossibility of automatic evolution. A final chapter deals in a striking way with the replies which the automatists make to the advocates of "vitalistic evolution" and convicts them not only of exercising remarkable "faith" but of indulging in "stubborn incredulity." The work is able and convincing.

W. O. Carver.

The Master of Evolution. By George H. McNish. Boston: Sherman, French & Company, 1911. 135 pages. $1.00 net.

Here is something novel and interesting, a new method in Apologetics. True, the newness is mainly formal and more or less artificial, while at bottom the argument and defense are familiar enough. But it is very engaging to follow a line of reasoning in new vehicles under an original guide, although the road and the scenery are the same. They seem different under the novel procedure, and that is worth much.

Taking the two principles in evolution, Heredity and Variation, and applying them in a broad way and with unique applications the author shows how they operate singly, in opposition, and in co-operation in individuals; and then how they are found in a balanced unity of perfection in Jesus Christ. He also traces them in history using them as including respectively the conservative and the progressive forces in life shows how the balance between the two can be maintained only by that personal control which is illustrated in Jesus Christ's own life and resides in the God whom we worship and who is the "only Supreme Master" "over the mightiest of 'vital impulses.'" The conflicts between Church and State, autocracy and democracy, institution and life, are all discussed in some of their most striking illustrations. The use of both forces in the evolutionary progress is fully stressed and the way pointed to the best advance in education and other forms of relative control of evolution in the individual and in society.

W. O. Carver.

Revelation and Its Record. By Wm. W. Guth. Sherman, French & Co. Boston, 1912. $1.25, net.

The idea of revelation arises through man's ineradicable conviction of an unseen reality, a personal being whom we call God. By its very make the soul of man postulates such a Being who can respond to his needs. Revelation implies man's capacity to receive Divine truth, and is gradual, moral, and progressive. This activity of man's mind, its responsiveness and capac-

ity, is the sole condition of God's revelation to it. That principle of inspiration is the same in all high spiritual literature, but the Bible is unique and apart from all other books in the truths it reveals. God reveals Himself in nature, in man, in human history, in art and literature, in manifold ways. But his revelation culminates in the Bible and especially in Jesus Christ, who crowns all and gives significance to all. The seeking spirit of man yearns for an authoritative message from God and finds it in the Bible.

Such is the message in brief outline of this volume. It is a brief, popular, thoughtful and helpful presentation of an important theme.

E. Y. Mullins.

The Moral and Religious Challenge of Our Times, The Guiding Principle in Human Development: Reverence for Personality. By Henry Churchill King, President of Oberlin College. New York, 1911: The Macmillan Company. 393 pages. $1.50 net.

President King has given his book two titles and has discussed two topics, one of which presents the formative principle in the production of that which is outlined in the discussion of the other topic. One feels quite sure that, in fact, one discussion has had introduced into it another, and that, besides, a third discussion not originally part of either of these has been combined in the final preparation. Not that there is lack of unity or orderliness. There is not. There are some instances in which sentences and even paragraphs seem to have been introduced, after the preparation of the lectures in the first half of the book, with a view to bringing in the principle of "reverence for personality."

The reader's main concern, however, is not with the manner of production, but with the value of the product. And here one may speak in praise that needs little restraint. No more comprehensive survey of modern conditions has been presented by any student, and none with keener insight. The author considers "external conditions" and "the new inner world of thought." In each case the facts are summarized and analyzed

so as to indicate their significance in the dangers they present and the challenge they make to the moral and to the religious consciousness and conscience of serious men.

The latter half of the book takes up the challenge especially in its application to our own nation and people.

If one may venture some adverse criticisms they will be three: there is too extensive and detailed dependence on other authors, especially on Kidd, in the form of presenting certain aspects of the question before the author; there is a measure of repetition needful enough in class lectures but better eliminated from printed discussion; there is too obvious an effort to cast the different sections of the discussion in the same logical forms.

One of the greatest functions of the preacher and of the teacher, of any leader of men, is the prophetic interpretation of the times in relation to the ideals of the kingdom of heaven. Here is a book of such interpretation and it will be of great value to others who would perform this holy function.

W. O. Carver.

The Greatest English Classic. A Study of the King James Version of the Bible and Its Influence on Life and Literature. By Clelland Boyd McAfee, D.D., author of "The Growing Church," "Mosaic Law and Modern Life," "Studies in the Sermon on the Mount." Harper & Brothers, New York and London, MCMXII. 290 pages. $1.25 net.

Two lectures outline the history of the English Bible and describe the King James Version. One lecture discusses this version "as English Literature," another its influence on literature. A fifth lecture indicates the influence of the Bible, of course in the King James version, "on English and American History." The final lecture is of "The Bible in the Life of To-day."

It is all admirably done and amounts to a valuable apologetic for the faith of the Bible, and a strong plea for its continued need in our modern life. The detail and simplicity might at times be trying to an "expert," but they give it the value of not overreaching the average reader. Its style befits the subject. The work is itself no mean example of literature, of the lecture type.

W. O. Carver.

Faith and the New Testament. By Rev. A. W. F. Blunt, M.A., Vicar of Carrington, Examining Chaplain to the Bishop of Southwell, Sometime Fellow and Classical Lecturer of Exeter College, Oxford. Edinburgh: T. & T. Clark, 1912. viii+116 pages. 2/6 net.

We find here a very good summary of the facts about the growth of the New Testament writings and their collection, and about the method of establishing the canon. It is all presented from the standpoint of recent criticism and some things are set down as established that are by no means certain. There is a polemic against *verbal inspiration* all the way along with an exaggerated statement of that theory, an entirely needless emphasis on the contrast between the "orthodox" and the "critical" views and an assertion of irreconcilable contradiction among the Gospels that lacks warrant in fact.

The question of authority is considered all along with the outcome of an indirect urging of the authority of the Church of England that is wholly inconsistent with the premises and general conclusions of the book.

W. O. Carver.

The Sources of Religious Insight. Lectures delivered before Lake Forest College on the Foundation of the Late William Bross. By Josiah Royce, Ph.D., LL.D., Professor of the History of Philosophy in Harvard University. Charles Scribner's Sons, New York, 1912. xiv+297 pages. $1.25 net.

These lectures—the 1911 series—constitute Volume VI of the valuable Bross Library.

Dr. Royce is an Idealist, a mystic, an intellectual, or we should say spiritual, semi-recluse. He dwells largely in the atmosphere of the timeless and spaceless categories of universal idealism. Yet does he maintain a vital interest in human life and in its slow and largely blind movement toward a consciousness of, and the claiming of, its spiritual end. Thus has Dr. Royce come to be one of the spiritual teachers of his generation. Naturally he is a very quiet teacher. He has come definitely to accept the cosmic principle of evolution in its spiritual sense as applied to man's realization of his end, definitely to adopt the

pedagogic principle of suggestion whereby to set in motion the spiritual forces of individuals and groups for progress on the road to the spiritual goal, and consequently quietly to suggest lines of thought and action—spiritual action, that is—for men in an air of calm authority that would savor of conceit but for the balance of an evident modesty and an almost too generous tolerance for views variant from his own. In the present work he is found criticizing Paul on the ground the Paul was unable to apply his own principle of charity or to appreciate his own debt to Greek and Roman thought.

The topic of these lectures is defined as meaning "*insight into the need and into the way of salvation.*" "The problem * * is: What are the sources of such insight?" The aim is "to lay stress on those perennial sources from which human insight has flowed and for ages in the future will continue to flow." These are found, first of all, in individual experience, more largely in social experience, most significantly in sources that are developed from these experiential sources. Here we find Reason, if taken in its synthetic sense and exercise; the Will in relation to the World, coming at reality and truth; Loyalty, a favorite term and conception recurring in Royce's works; Sorrow, whose function in this sphere is discussed and illustrated on the principles of Royce's idealistic philosophy; and, finally, the Church, invisible and also visible, but this latter must be taken to include all brotherhoods constituted and living in the spirit of loyalty to the common cause of all the loyal.

The work is one fruitful in suggestion, vital in spirit, inspiring in its ideas.

W. O. Carver.

Psychology of the Religious Life. By George Malcolm Stratton, Sometime Professor of Experimental Psychology in the Johns Hopkins University, Professor of Psychology in the University of California. London: George Allen & Company, 1911. xii+376 pages. $2.75 net.

This is an elaborate work in which the effort is made scientifically to describe and explain the psychology of religious

functioning and development. The fundamental principle which guides the author is that of contrasts and conflicts. An *Introduction* cites "Expressions of the Sense of Conflict." Three *Parts* then trace this principle of *conflict* in the realms of feeling and emotion, action, and thought. A fourth *Part* deals with the "Central Forces of Religion" which are found in the active capacity for idealizing. Ideals are permanent in their object but subject to constant change in form. Hence we need to seek for "Standards of Religion" which are found in combining and balancing motives; in beauty; in combination of the values of various "products of religious thought" as to the object of loyalty and worship; and in the interests of truth.

The entire discussion, except in the few closing pages, seeks to be strictly, almost we may say narrowly, scientific. The explanations are scientific, as distinguished from metaphysical or religious. The scientific orientation amounts almost to a sort of coldness in the presentation.

The discussion is based on extensive reflection after wide reading, but all under the dominance of the idea that the balancing of contrasts in the way at once of knowledge and of wisdom. In spite of the scientific attitude, therefore, a metaphysical principle is at work.

W. O. Carver.

The Psychology of the Christian Soul. By George Steven, M.A., Edinburgh: Hodder & Stoughton (George H. Doran Company), New York and London, 1911. viii+304 pages. $1.50 net.

In the Cunningham Lectures for 1911 the author chose one of the most vital and most opportune of subjects. He discussed it with bold fearlessness, independent originality, and fervid personal interest. It is not to be wondered, therefore, that he produced one of the most arousing books of the year. There are eight chapters. The religion of Christ is held to be an educative process, but education is taken in its broadest sense, as a process by which the soul is developed in its highest reaches of personality.

The "subconscious" is drawn upon heavily, but rationally, as a factor, large and important, in this educational development. The "enslaving of the soul to sin" and its "liberating through conversion" are dwelt upon in two lectures and the discussion of *conversion* is especially rich in thoughtful corparative analysis.

One of the most important of all matters for preachers and other religious leaders is discussed in "The Soul in the Mass-movement of a Revival."

"The Capture of the Soul by God" and "The Soul in the Presence of God" are fitting topics for the closing chapters. The author does not rule God out in religion at all. He lays great stress on education and denies the necessity for a deep sense of conflict and revolutionary surrender in religion. But when his entire discussion is taken into account it will be found that his apparent breach with usual Christian thought is partly due to his terminology. After all, we must study Christian experience in the experience of Christian souls and not in the dogmatic formulas of theological doctrines. This is what Steven claims to have done. Such studies will make Christianity more effective because it will make Christian workers more wise in the laws of the soul's experience and of God in the soul's experiences.

W. O. Carver.

Christian Ethics and Modern Thought. By Charles F. D'Arcy, D.D., Bishop of Dover, author of "Christianity and the Supernatural." Longmans, Green & Company, London and New York, 1912. 125 pages. 40 cents net.

It had been better if the latter part had been left off the title of this thoughtful little treatise. A presentation of "Christian Ethics" it is, but neither in method nor in application of its principles to current problems and conditions does it at all meet the expectations aroused by the form of the title. In the brief preface and in the first chapter we find promise of a comparative study of ethics and a demonstration of how Christian ethics "draws into itself all that is good in other ethical systems" and "how fully it corresponds to the needs and circumstances of the

modern world.'' What we actually have is an *a priori* outline of ethical principle, supported by a very fine study of the moral teachings of Jesus Christ with the Kingdom of Heaven rightly taken as the formative concept.

W. O. Carver.

The Man With A Conscience. By Charles Roads. The Westminster Press, Philadelphia, 1912. $1.25 net; postage 9 cents.

The aim of the writer is to expound the principles which should guide in all problems of duty. The primitive law he sums up as follows: ''Every man should reach perfect harmlessness toward all men in those activities which are rightly for purely personal needs.'' This is the rule for activities which have regard to self. For the business life the inclusive rule is: ''strict justice and veracity in the spirit of love in all transactions between man and man.'' This is of course a restatement of the golden rule in its business application. In the larger life beyond the realm of business the rule is Christ's law of love. Here we are to love others as He loved us. This is the eleventh commandment and contains an advance on all previous rules of conduct. The book contains eighteen chapters which discuss a great variety of phases of conduct and problems of conscience. The author writes out of a rich experience with much earnestness. The book will be greatly helpful to parents, teachers, pastors and all others who seek to live right or guide others.

E. Y. Mullins.

The Christian Hope: A Study in the Doctrine of Immorality. By William Adams Brown, Ph.D., D.D., Roosevelt Professor of Systematic Theology in the Union Theological Seminary, New York City; Author of "The Essence of Christianity"; "Christian Theology in Outline," etc. New York, Charles Scribner's Sons, 1912. 225 pages. 75 cents, net.

No more needed, and surely no more satisfactory volume has appeared in the ''International Theological Library.'' There

have been many volumes in recent years dealing with the hope of immortality. This one deals with the subject analytically, historically and constructively. The limits of the volume require that the discussion shall be hardly more than an outline, but the author has succeeded in making it a vital discussion in spite of this limitation. The historical section, tracing the rise and history of the hope, is the most valuable, as it is the most extensive, occupying about two-thirds of the book. One is less disappointed at the sometimes coldly scientific dealing with so vital a subject than gratified with the warmly sympathetic interest of most of it. The twofold interest of immortality to a true man, individual and social, is kept before the reader while neither interest is allowed to obscure the other. A good "selected bibliography" adds to the value for the student of what is the most valuable single volume on the subject within the reviewer's knowledge.

W. O. Carver.

The Life Which Is Life Indeed: Here and Hereafter. By L. V. H. Wittey. London: L. Q. Fowler & Co. One shilling, net.

This pseudonymous brochure is the second of a series of three from the pen of a devout Baptist. Convinced recently of the reality of his communion with his wife, departed to the unseen, he has set himself to study out how this accords with the usual Christian attitude. He begins with an examination of the New Testament, on the subject named in his title, and sums up his conclusions that angelic ministry is contemplated as habitual. After sketching the common ideas as to the after life, he challenges them as un-Christian; pleads for more constant thought of friends departed, and a heart open to receive any impulse from them. Then he amasses personal testimonies to show that such an attitude is responded to; and the words of Henry Ward Beecher, Cardinal Vaughn, Joseph Parker, and others, strikingly confirm his own experience.

W. T. Whitley.

III. RELIGIONS AND MISSIONS.

Endeavors after the Spirit of Religion. By Arthur G. Beach, Boston, 1912. Sherman, French & Company. 124 pages. $1.00 net.

With a modified acceptance of the verdict of some that Christianity is discredited, decrepid and outgrown, this author thinks that only superficially is this so; that its failure is a formal failure and not one of spirit; that stripped of its illusions and driven from all dependence upon external force of authority, etc., robbed of its pride and position Christianity is but the better prepared to serve, to conquer. On this assumption the author goes forth in a buoyant spirit and a winning style of expression to tell of religion in "the enrichment of faith by experience," the strengthening of faith, the power of prayer, "the influence of Jesus upon religious faith," "the life of the spirit," and other aspects.

The work is full of inspiring thought which ought to be given a far more direct and vital connection with Jesus Christ than is found in this work. For in truth the ideas of the work owe their origin to Him and He is related to them far more fundamentally than this author allows. It is true that confident hopefulness, personal, social, and cosmic, is in practice the great contribution of Jesus to religion. But our author wholly ignores that the confidence of Jesus had a basis and cannot be reproduced and perpetuated without that basis. It almost looks like a studied insult in the connection in which the author represents Him as saying, "Let not your heart be troubled. Believe in God," and omits all reference to the further word of Jesus: "Believe also in Me." Nor does history justify the expectation that men will believe hopefully in God except as they believe in Jesus as the Christ.

If the reader will go beyond the author and think the splendid words and tone of this book into their relation to the Source of their optimism, the work will prove one of great profit and inspiration.

W. O. Carver.

Primacy of State Missions. Committee on Compilation: W. D. Powell, D.D., of Kentucky; J. W. Gillon, D.D., of Tennessee; John T. Christian, D.D., of Arkansas. Published by the State Secretaries of the Southern Baptist Convention. 200 pages. 35 cents.

Here is a book on a subject of great importance and at a price of startling cheapness. A book of this size, bound in cloth for thirty-five cents is rare indeed except in certain "popular editions" of standard works.

With a view to its use as a mission study text-book, questions have been prepared for each of the eleven chapters, which have also been outlined with bold-faced headings inserted.

That State Missions should be made a subject of definite study in the churches should startle no one. Why not? By all means, why not? These secretaries have conceived a wise thought and begun its execution.

There are twelve writers, all of them secretaries of State Boards, except Dr. J. B. Gambrell. Their articles are grouped under the divisions: Fundamentals, Tasks, Activities, Visions.

It is to be hoped that numerous study classes will use this volume. But it is even more adapted to private study and readers should not wait for classes to take it up.

Now it must be said, in frankness, that the work has not been prepared on such a plan as could possibly result in a first-class study book. Not a few of the chapters are evidently addresses not primarily designed for systematic study. It is doubtful whether twelve men could well collaborate in a text-book to the best advantage. The student is supposed to have one standpoint while the writers have a dozen. That is a defect in our principal foreign mission text-book for Southern Baptists. In the volume before us, prepared as it was, there is much repetition, because of the method of collecting addresses and articles. Typographical errors can be corrected in a second edition, which ought to be called for speedily, and some grammatical revisions should be made.

W. O. Carver.

The Religions of Modern Syria and Palestine. Lectures delivered before Lake Forest College on the Foundation of the Late William Bross; By Frederick Jones Bliss, Ph.D., Author of "Excavations at Jerusalem, 1894-1897," "The Development of Palestine Exploration," etc. Charles Scribner's Sons, New York, 1912. xiv+354 pages. $1.50 net.

Born in Syria and spending much of his life there, the author has had abundant opportunity to know his subject. That he has improved that opportunity is evident. But he has not depended alone upon information gained in this general way. He has read widely in preparation of the lectures. Before delivering them, he made a tour of the land with this special purpose in view and again before publishing the lectures they are revised in the light of a second tour of Syria. The result is a work of much learning on a country of growing importance in the life of the world and in the progress of missions. One chapter is devoted to "the historic setting," two to "the Eastern Churches," three to Islam, and one to "the influence of the West." It will be recognized that the Jews, Druses, Nusiriyeh and Ismailiyeh, as well as some less important cults are omitted. The author explains that this was due to excess of material for the limits of the volume and promises this material at some later time. It would perhaps have been better to condense and eliminate even further than has been done and include all in the one volume. The work as it stands, however, is rich in details of sources and illustrations of facts which will enhance its value for thorough and scientific students. The questions that relate to Protestant Missions are, as might be expected, treated with fairness and frankness.

The book is Volume V of the Bross Library.

W. O. Carver.

Early Stories and Songs for New Students in English. By Mary Clark Barnes. New York, 1912: Fleming H. Revell Company. 145 pages. 40 cents, net.

Here is a work designed for teaching English to immigrants and at the same time teaching them some of the chief stories and

truths of the Bible and Christianity. It is a sort of adult primer of the English language. It is chiefly made up of material already tested in successful use in the form of leaflets and charts. With it are included instructions to teachers for its use. It is intensely interesting as representing a pedagogical method in religious and general instruction.

The Days of June. By Mary Culler White. Woman's Board of Foreign Missions, M. E. Church, South, Nashville, Tenn., 1912. 50 cents, net.

The "June" of this title is not the summer month, but a personality as "rare as a day in June," "the brave South Carolina Maiden-Martyr, 'June' Nicholson." It is a modest book, but a book to "make you see *and feel,*" as Dr. Gross Alexander says, "both the conditions that exist among the heathen and the actual every-day experiences of missionary life" as few other books do. It is hardly too high praise of it to say, as he does, that "as a story, it is, barring the irresistible humor of that fetching sketch, the equal of 'The Lady of the Decoration,' and in compelling moral power, it is superior to it." It is a fascinating and informing story of a brave and beautiful life wholly consecrated to missionary work in the far Orient during a formative and critical period.

Geo. B. Eager.

IV. BIBLICAL LITERATURE.

A Critical and Exegetical Commentary on the Book of Isaiah IXXXIX. By George Buchanan Gray, D.D., D.Litt., Professor of Hebrew and Old Testament Exegesis in Mansfield College, Oxford. In two volumes. Vol. I, Introduction and Commentary on I-XXVII. 8 vo., pp. ci+472. New York: Charles Scribner's Sons, 1912.

The late Dr. A. B. Davidson had been engaged to write on Isaiah by the editors of the International Critical Commentary. After his death, Dr. Gray undertook the preparation of this Commentary on chs. 1-39, while Dr. A. S. Peake, of the University of Manchester, is at work on chs. 40-66. Dr. Gray is favorably

known to students of the Old Testament as the author of an able Commentary on Numbers, and a work on Hebrew Proper Names. He is advanced in his free handling of the Hebrew text and in questions of Higher Criticism. He is somewhat more conservative in his attitude toward Hebrew metre and the newer historical theories of Winckler. As to metre, Prof .Gray writes: "I came to the study of Isaiah still skeptical on the subject of Hebrew metre; I remain skeptical of the finality of any existing theory of it; but the approximation to regularity in the parallel periods is too striking to be neglected, and I have systematically drawn attention to it in the small print notes prefixed to the translations; at the same time I have endeavored to make the irregularities, which in the present text at all events are frequent, as obvious as the approximations to regularity. At the present stage metrical arguments alone appear to me a precarious textual criterion, but as confirmatory of other considerations they often have value."

In the matter of authorship, Dr. Gray leaves to the original Isaiah only a few chapters. He seeks to do justice to other contributors to the book, and "to approach with sympathy the work of, perhaps, many nameless writers that now forms so large a part of it." He rejects the earlier critical canon, that what cannot be proved to be later than the age of Isaiah is the work of Isaiah. All that can be strictly claimed is that what clearly proceeds from Isaiah is to be regarded as his, all that clearly proceeds from other or later writers is not to be regarded as his, and all that is neither clearly his nor clearly not his must be regarded as uncertain. And, of course, there is wide range in the degrees of uncertainty." Dr. Gray is inclined to take from Isaiah the great Messianic passages 9:1-6; 11:1-8; 30:19-26; 32:1-8; 33. Gressmann holds that these eschatological passages should be ascribed to Isaiah, unless the historical presuppositions plainly argue for a later date; Gray insists that the absence of presuppositions against the age of Isaiah leaves the question open; the passages may belong to Isaiah or to some other writer in an age with which also the historical presuppositions are not inconsistent. Not so are men accustomed to deal with Vergil or Cicero. It seems to the reviewer that Dr. Gray is inclined to surrender

the Isaian authorship of many sections without sufficient reason.

The author holds that the Book of Isaiah was almost exactly as we now have it by the year 150 B. C. With some small exceptions, the roll was already complete by 180 B. C. Some time prior to 180 B. C. chs. 1-39 and 40-66 had been united in a single volume. Chs. 40-55 were probably composed about 540 B. C. and chs. 56-66 about 450 B. C., the two works being united at a later period. Chs. 36-39 are supposed to be drawn from the Book of Kings. Chs. 34f., 24-27 are put in the post-exilic period. The passages of comfort and promise in chs. 2-12, 13-23, 28-33, are also credited to post-exilic writers. The trend of advanced Old Testament scholarship is toward a revival of the fragmentary hypothesis and its extension to all departments of Old Testament literature.

JOHN R. SAMPEY.

The Religion of Israel Under the Kingdom. By the Rev. Adam C. Welch, Theol. D. Edinburgh: T. & T. Clark, 1912. Pages 305.

Dr. Welch delivered the Kerr Lectures for 1911-12 in the United Free Church College, Glasgow. He acknowledges his indebtedness to Ewald; and his method of treatment reminds one often of A. B. Davidson. He frequently commences a paragraph with a sentence that might have been written by Wellhausen or Stade, and then proceeds to name the facts and arguments that lead to a far more conservative conclusion. The reader cannot skip the details of Dr. Welch's discussion, if he would understand him.

The author is a mediating critic of marked ability. His critical position may be set forth by a few quotations: "I believe the two separate accounts of J and E were written under the Early Kingdom, possibly even under the United Kingdom, and were united as J-E, while the Northern Kingdom still existed." "The renewed study of the period has only confirmed my conviction that the great figures Hebrew tradition set at the beginning of its religious history are no mere reflexes of the later development, and that behind J-E must lie a great past."

The author's treatment of Amos, Hosea and Isaiah is interesting and instructive. Like all critics who put Deuteronomy after Isaiah, he finds it difficult not to make the book to be a pious fraud. "In Deuteronomy," he remarks, "we come to another anonymous book, which again represents the view of no individual, but that of the body of religious men who have learned something from the prophets God sent them, and who seek, in the light of what they have learned, to remould the national institutions in such a way that these may more worthily express the prophetic message. Their failure to grasp the essential content of the prophets' message gives rise to the new movement of prophetic activity and priestly ritual; but that movement leads us into the exile." Dr. Welsh endorses the view credited to Dr. Davidson that Deuteronomy and Pharisaism were born into the world together. Such a low view of the book cannot commend itself to the devout Christian who remembers how our Lord quoted three times, in his great temptation, words from Deuteronomy. To Him it was the word of God.

Dr. Welsh has read widely in the best critical literature, and has subjected to a close scrutiny many theories that are only partially true.

JOHN R. SAMPEY.

Mountains of the Bible. By J. J. Summerbell. Boston: Sherman, French & Co., 1912. Pages, 86. $1.00 net.

It is a homiletical, no less than a geographical, excursion that the author takes in this dainty volume. The style is unhackneyed and captivating, its spirit devotional but devoid of cant, and its aim didactic as well as descriptive. It makes clear that many of the most helpful spiritual experiences of the heroes of the Bible were connected with mountains, and to tell the story of the mountains of the Bible is to tell their story. It is everywhere deeply reverent toward the Bible and finally develops into a forcible argument for the great central truth of Christianity. Following this guide, with that best of all guide books, the Bible, you may again, or for the first time, take an inspiring and informing trip to these immortal mountains without ever leav-

ing your quiet home or study; and you will certainly find it a trip worth taking.

GEO. B. EAGER.

Das Bauernhaus in Palestina. Mit Rücksicht auf das biblische Wohnhaus untersucht und dargestelt von Dr. Karl Jäger. Göttingen: Vandenhoeck & Ruprecht, 1912. Ss. 62. Abbildungen 10. M. 2.40.

The author, as a fellow of the "Deutschen Evangelischen Instituts für Altertums-Wissenschaft das heiligen Landes zu Jerusalem," made a careful study of the houses of modern peasants in Palestine in the spring of 1909. He made a journey of twenty-three days on horseback which took him into all parts of the Holy Land, and gave him excellent opportunities to study the architecture of the homes of villagers. Ten pictures add to the interest and value of the monograph. The author believes that the dwellings in Bible times were quite similar in structure and in furniture to the houses in the villages of Palestine to-day.

A Short Grammar of the Greek New Testament for Students Familiar with the Elements of Greek. By A. T. Robertson, A.M., D.D., LL.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. Third Edition. Hodder & Stoughton, New York; George H. Doran Company, 1912. xxxv+249 pages. $1.50 net.

The Review Editor would congratulate his colleague on the continued and growing popularity of this unique Grammar of the Greek New Testament, as evinced by the third English edition and the editions in three other languages already in use, with editions in two others in preparation.

This edition has an extended list of *errata* and *corrigenda*, including some notes of importance, further bibliography and additions to the list of verbs and verb-forms.

The popularity of the work attests an interest in the Greek New Testament which is a gratifying sign of the times.

V. PRACTICAL THEOLOGY.

The Catholic Encyclopedia: An International Work of Reference on the Constitution, Doctrine, and Histotry of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D.; Eduard A. Pace, Ph.D., D.D.; Condé B. Pallen, Ph.D., LL.D.; Thomas J. Shahan, D.D.; John J. Wynne, S. J., Assisted by Numerous Collaborators. In fifteen volumes. New York: Robert Appleton Company.

Those who have been using this Encyclopedia will be glad to know that the final volume is shortly to appear. It is a worthy work. Professedly from the Roman Catholic standpoint and claiming ecclesiastical *imprimatur,* the work is none the less of general value as a reference library. Its main value, in accordance with its title, will be found in that it presents authoritatively what the scholars of the Roman Church hold and desire to be understood as the teaching of the Church on all matters of religious concern.

Articles dealing with Protestant peoples and affairs are characterized by a large measure of accuracy and fairness. There is no lack of emphatic condemnation of views antagonistic to those of the Roman Church and emphasis is laid on the defects and failures of Protestant men and institutions in some of the articles. That was to be expected, however much deplored.

We congratulate editors and publishers on the completion of so large an undertaking and the students of religion in general and of Christianity in particular on the material provided in this Encyclopedia.

W. O. Carver.

The Ban of Baldurbane. An Epic. By H. R. Gibson. Sherman French & Company, Boston, 1912. $1.25 net.

There are nearly five hundred pages of iambic pentameter lines in this poem; there are three books containing from six to nine chapters each; and there are from three to eight cantos in each chapter. The thought is perfectly clear, expressed in simple language. The story relates the adventures of a youth tossed between love and ambition, the struggle against a curse,

the loss of the maid whom he loved, and adverse circumstances. The moral of the tale is sound and wholesome in the main. There is little or nothing of the modern "academic" or highly finished literary ideal of poetry here. Many of the lines are weak in thought and expression. There are, however, passages of real poetic beauty. The style is flowing and easy to follow. The volume will probably find a good circle of readers among the everyday flolk who care most for the poetry of the heart. It is a good sign of the times that publishers feel justified in issuing volumes of five hundred pages of epic poetry of whatever quality. Perhaps our age is not totally depraved after all.

E. Y. Mullins.

Preparing to Preach. By David R. Breed, D.D., Professor of Homiletics in Western Theological Seminary, Pittsburgh, Pa. New York: George H. Doran Co. 455 pages. $2.00 net.

It is necessary to have a new work on Homiletics now and then for the old ones are rapidly getting out of date. Professor Breed has given us a good discussion of the subject, though his work will hardly rank with those of the masters. There is a good outline of each chapter just preceding the chapter, and helpful references to other works on Homiletics for the use of students. The chapter on Ministerial Senility, giving helpful suggestions as to how a preacher may keep from growing old; the chapter on Securing and Holding Attention; and the one on the Doctrinal Sermon are good. The various points made are usually well illustrated so that it is not difficult to get at the author's meaning.

But there is unnecessary repetition. For example, there is a chapter on sermon material, and also a chapter on the materials of extemporaneous preaching. The idea advanced that a preacher should only wear black clothes in the pulpit will hardly be taken seriously these days. The author's definition of a special sermon as one in which a special view of a text is obtained and that specially stimulates attention and inquiry is hardly in accordance with common usage.

The preface is not paged, there is no index, and the print is poor—often showing through the leaf. Five lines are repeated on the same page (p. 29). The verb *enable* is in the plural instead of the singular on page 132, there is an *on* for a *no* (p. 210), and *without* is printed as two words (p. 235).

W. O. Lewis.

Types of English Piety. By R. H. Coats, M.A., B.D. T. & T. Clark, Edinburgh, and Chas. Scribner's Sons, N. Y. Pages, 284.

That there are different types of piety is a matter of common observation. Men do not apprehend and worship God alike, but each in his own way. That these types can be reduced to three general types is the assertion of this author. They are the sacerdotal, the evangelical and the mystical. This classification he makes for England since the Reformation, but it also applies equally well to America though the proportion of men holding each type would not be the same in this as in the mother country.

The plan of the author is first to make an exposition of the type, then discuss the character of one or more representatives of that type and finally point out the weakness and evil tendencies of the type. There is then a final chapter of general conclusions.

The work is admirably done. While the author is himself a Churchman he knows and admits the weakness of the type to which he belongs and fearlessly sets them forth. He is also scrupulously just to the evangelical type both as to its history and its views. He knows its great strength and glorious history in the struggle for personal religious freedom in England and these he gives with fullness and fairness. As to the mystical type his treatment is perhaps not so satisfactory. This is not for lack of sympathy but becausse the type itself is more difficult to apprehend and farther away from the circle of his usual thought.

The representatives whom he treats add nothing to his own treatment of the subjects. The representatives whom he chooses for the sacerdotal class are Lancelot Andrews, George Herbert

and John Keble; those of the evangelical type are John Bunyan and William Cowper; the representatives of the mystical type are Henry Vaughn and Samuel Taylor Coleridge. One feels that better representatives could in some cases have been chosen.

The work shows such sympathetic insight into all types and is so happy and terse in statement that one feels like quoting whole pages, but space forbids.

The book is the most valuable of its kind with which the reviewer is acquainted and should be read by every preacher in the land. It would help him to understand the inner religious life of the various Christian bodies better than any other book of the same compass, or of any compass, with which the reviewer is acquainted.

W. J. McGLOTHLIN.

Sociological Study of the Bible. By Louis Wallis, author of "An Examination of Society," formerly Instructor in Economics and Sociology in the Ohio State University. Chicago, 1912: The University of Chicago Press. xxxv+308 pages. $1.50 net.

"This book is an evolutionary study of Christendom" in the view of its author. It is in reality an outline on the basis of the evolutionary theory of the development of Jewish and Christian religion and social life, as the background for the thesis that Judaism and Christianity at various stages rejected the social problem, devoting themselves to individual salvation. The separation of Church and State in modern times and the rise of social interest and problems have forced on Protestantism a fresh determination of its attitude. The author contends that the Church can, as such, accept no social task and ally itself with no political or social programme; but that the sociological study of the Bible furnishes inspiration and ethical principle for social progress and the Church provides an atmosphere of encouragement in social advance. Mechanically the book is cut up into thirty-seven short "chapters" grouped under five "Parts." It had been better if the "Parts" had been chapters and the "Chapters" sections, as is really the case in thought.

The reading is easy and the work is instructive and suggestive.

W. O. Carver.

The Redemption of the City. By Charles Hatch Sears, M.A., General Secretary of the New York City Baptist City Mission Society. Introduction by Edward Judson, D.D. Philadelphia, 1911: The Griffith & Rowland Press, xvi+248 pages. Cloth, 50 cents net; paper, 35 cents net.

Availing himself of extensive study of what has been written on the problems of home missions, and specifically of city missions, and of an intelligent and wide personal study at close range of the city's life this author has brought to his task quite remarkable capacity for clear and complete analysis and of equally clear and forceful statement. All the while he has had in mind the particular purpose for which he was asked to prepare this volume, for study classes within the missionary societies. The result is the best elementary work on the city's problem that this reviewer has seen. It is best because it is most comprehensive, because it is optimistic and able to give a good basis for its optimism, because it is fertile in suggestion of ways and means for solving the great problem.

There are pictures, charts, an extended bibliography, chapter synopses, "Notes of Reference" to other literature, of all classes marginal topical notation, a "directory of organizations referred to in text," forty of them. In short, the work is a marvel of completeness and of fitness for its purpose.

W. O. Carver.

The Creation Story in the Light of To-day. By Charles Wenyon, M.D. Hodder & Stoughton (George H. Doran Company), New York and London. xii+248 pages.

What we have here is a series of popular sermonic addresses on topics from the first chapters of Genesis. The historical interpretation of the passages is from the advanced critical standpoint. It is affirmed that Moses had nothing whatever to do with

Genesis, that the stories are from folklore and are inconsistent with each other, even contradictory. For all that they are on a high moral and religious plane and are of use in religious instruction. The work is a good example of how one may use these stories as illustrative material in religious address when one holds the loosest views of inspiration and the most "advanced" views of the Old Testament. The book has no critical or scientific value.

W. O. Carver.

The American City: A Problem in Democracy. By Delos F. Wilcox, Ph. D. The Macmillan Co., N. Y., 1909, pp. 423. $1.25 net.

The concern of the author here is not to present an exhaustive array of facts and theories, but to discuss the fundamental principles involved in the American city problem, with a view of pointing out its real relations to the great problem of human freedom as it is being worked out in American political institutions. The volume belongss to "The Citizens' Library of Economics, Politics and Sociology" and is among the best of the series. Every minister would do well to study it in connection with Jane Addams' book, "Democracy and Social Ethics," and to study in the light of these and kindred books that subject of growing importance, "Democracy and Country Life in America."

Geo. B. Eager.

The Function of Teaching in Christianity. By Charles B. Williams, Ph. D. Sunday School Board Southern Baptist Convention, Nashville, Tenn. Pages 260. $1.00, postpaid.

"In the following pages," remarks the author, "it is our purpose to set forth the prominence and function of teaching in the Christian religion. We attempt to show how Jesus and the New Testament writers think of Christianity as a school—a school of thought and of action. Jesus is the great teacher. All who become Christians are pupils. Jesus teaches. Men learn of Him, are saved, and enter the larger life of service to help save the world." "Part I gives in detail the facts from the New Testa-

ment about the school idea in Christianity; concerning Jesus the world teacher; the twelve Apostles as teachers; Paul and other teachers; the bishops as teachers." Part II considers the classes of modern teachers—parents in the home, the Sunday-school teacher, the pastor, the day-school teachers in elementary schools, high schools, colleges, universities and theological seminaries. "In Part III we set forth the specific functions of Christian teachers. They are to teach the world religious and ethical truth and thus bring men to know God in Jesus Christ. They are to direct in the world's religious thinking; lead the young to Christ as Saviour and Lord; train Christians in the art of living the Christ-life of service and sacrifice; to ameliorate the conditions of modern society; yea, to evangelize the whole world."

The discussion is sane, virile and practical.

JOHN R. SAMPEY.

A Country Parish. Ancient Parsons and Modern Incidents. By Frank Samuel Child, Author of "An Old New England Town," etc. The Pilgrim Press, Boston, 1912, pp. 251. $1.25 net.

Not an attempt to solve the problem of the country church, but a reminiscent and somewhat romantic adventure into the past "to meet the old-time parsons and their friends in a social way." It has kindled in one reader, what the author says it kindled in him, "a genuine enthusiasm for the country parish—its opportunities, fascinations and insistent obligations." It is a relalistic life-picture of a country parson's life in a typical New England parish dating back to pioneer days, winding up with an inspiring chapter on "The Charms of a Rural Pastorate."

GEO. B. EAGER.

Wie lehren wir Religion? Versuch einer Methodik des evangelischen Religionsunterrichts für alle Schulen auf psychologischer Grundiage. Von Lic. Richard Kabisch, 2nd Auflage, Vandenhoeck & Ruprecht, Göttingen, 1912. Preis 5.40 ss. 324.

The problem of religious instruction in the schools is a live question in Germany as elsewhere. There it is done in the

schools, even the state school, and is in a way much more thorough than the work done in our Sunday-schools. Moreover it has the advantage of including all the children. But this method of religious instruction raises as many questions as it solves, and there is a question in many minds whether it does not injure the claims of religion more than it helps.

Such questions as these are involved: The nature of religion itself, its teachableness, the psychic and religious nature of the child, the material to be used in teaching, the method to be followed, etc. All these questions are treated in this volume by one who is himself profoundly religious and has had much experience in the work. The more scientific discussions are illuminated by apt illustrations from experience and history, which greatly increase the value of the book.

The whole is, of course, conceived in the German atmosphere and discussed from the standpoint of German needs and problems; but Americans who read German will find the volume helpful in the study of the problems of religious instruction in our own land both in the Sunday-school and in those denominational schools where there is or should be religious instruction. Naturally some of it will be found inapplicable to our circumstances, but the principles laid down will be found most suggestive and helpful.

W. J. McGLOTHLIN.

New Demands in Education. By James Phinney Munroe, President (1910-11) National Society for the Promotion of Industrial Education, Editor, Walker's "Discussions in Education," Garden City, New York, Doubleday, Page & Company, 1912. X+312 pages. $1.25 net.

The title of this work attracts at once the attention of all who are concerned with education and are at all awake to this concern. The author is prominent in many ways both in creating and in providing for the "new demands in education." His ideal is, "that criticism, to be helpful, must be constructive and optimistic." He does not condemn as bad or worthless everything our predecessors have thought or done in education. He does, however, share in very marked degree the dogmatic and

cock-sure exaggeration of the evil of the past and the superior wisdom of the present educational ideal and method.

He is, like so many of his fellows, quite captivated by the term *efficiency* and builds all his argument about that conception. He stresses the three-fold conception of efficiency and goes in for all the modern methods of having the state take charge of the child in such a way as to leave the parent in a position quite secondary but still important and, if accepting his function subordinately, very useful.

The work also exalts the modern *self*-development idea. Its one serious defect is in its failure to give rightful place to religion in the development of the life. With its viewpoint understood, the modern demands could hardly have a more complete statement or more suggestive direction. All phases of the modern public school work are discussed with criticism and suggestion.

W. O. Carver.

The Teaching of Our Lord as to the Indissolubility of Marriage. By Stewart Lawrence Tyson, M. A. (Oxon.), Professor of N. T. Language and Interpretation in the University of the South. The University Press, at University of the South, Suwanee, Tenn.

A timely and trenchant treatment of a most vital subject, an exposition of distinct significance and importance, and a real contribution to the literature relating to marriage and divorce. The essay is primarily critical. In it Professor Tyson fearlessly presses home the question of the authenticity of the report of our Lord's words constituting the "exception" in Matthew 5:32 and 19:9. Frankly but reverently he attempts to show that the clauses, "saving for the cause of fornication" (5:32) and "except for fornication" (19:9) were not uttered by Christ, but are early Palestinian interpolations. This he does by careful comparison of the record in Matthew and the corresponding record in Mark and Luke and the witness of Paul in his First Epistle to the Corinthians (7:8, 9, etc.), and by an analytical study of the context of the "exception" clause in Matthew. It

is an interesting instance of an unflinching application of the historical method of criticism to the discussion of a vital question upon the solution of which hang momentous issues, not only in the religious, but in the social and political realms as well: Did our Lord allow, under any circumstances, the re-marriage of a divorced person during the lifetime of the other partner? The author says, there are few, if any, moral problems upon the right solution of which depends more really the weal or woe of the American people.

He publishes the essay in the avowed hope "that it may help some to examine afresh Christ's teaching in regard to that institution upon which society ultimately rests," by suggesting "the probable way in which the exceptive words were incorporated into the teaching of our Lord." Whatever the reader may think of the author's negative conclusions, he must recognize and respect his candid and reverent scholarship. "The Bible itself," he says, "not books about the Bible, has forced upon him the conviction that there is a human element in the Book, but his studies have also shown him that this recognition does but throw into sharper and higher relief the Divine element." Under this conviction, and the further conviction that "the guidance into all the truth did not cease on the Day of Pentecost," he undertakes, and would have us undertake, this investigation. "There is no reason to be afraid of putting to it a direct question, even though it may involve something that might be called 'criticism.'"

GEO. B. EAGER.

Building A Working Church. By Samuel Charles Black, D. D. Fleming H. Revell Co., New York, 1911. $1.25 net.

This is not a book of theories but of experiences. It represents harvests of experience "gathered from country and city missions, and from pastoral and church work in villages, towns and cities." "Only plans that have proved their value over and over again," says the author, "are included." The contention of the book is, that it is the spirit that quickeneth, method and plan are secondary; that "when the spirit is active methods will multiply like bubbles on batter quickened by new leaven;"

that work is the need of the church to-day, "just plain, hard, continuous, red-blood work;" we know enough, what we need to do is to apply ourselves and our knowledge to the work in hand. "Any worthy church that wishes to grow large and strong, to take the place the Master intended for it in the world," may do so, the author contends, if it will. It is an honest, earnest, straightforward attempt "to tell you how." Under "The Winning of the Local Community," it takes up the Forces in the Conflict, the Pastor's part and the People's Part; under "Contributing Elements," Missions and the Missionary Spirit, the Supreme Dynamic, the Spirit of Evangelizing, Social Life, or the Spirit of Fellowship, and Music in the Sanctuary, are dealt with; and as "Auxiliaries as Fields of Labor and Receiving Stations," the Sunday-school, Men's Clubs, Women's and Young People's Societies and Outside Missions are considered. The concluding chapter is on "A Working Church an Effective Projectile."

GEO. B. EAGER.

500 Ways to Help Your Church. The Minister's Social Helper. By Theresa Hunt Walcott. The S. S. Times Co., Phila., 1912, pp. 364. $1.00 net, postpaid.

For promoting the social life of the young people affiliated with the church societies and keeping it under the protecting care of the church, this book is written by one who has had varied and valuable experience in such efforts. The material originally appeared in the *Ladies Home Journal* and elicited many letters of appreciation and suggestion, which, the author says, have helped to make the book possible. Here is a wealth of fine ideas and hints as to methods for providing wholesome entertainment, making instruction interesting, devising financial plans that include no questionable schemes of sale or barter, etc. The chapter on "Keeping the Boys in Church" is wisely suggestive.

GEO. B. EAGER.

The Women of To-day. By Wm. J. Holtzclaw, M. A., Ph. D. Baptist Book Concern, Louisville, 12 mo., cloth, 75c. To preachers, 60 c., postpaid.

The author of this booklet thinks that the women of to-day are just beginning to emerge from a state of age-long slavery and virtual imprisonment, and he makes a plea for granting them complete enfranchisement, equal suffrage and equality of opportunity. They should have a larger chance and a freer hand in the life and work of the world, social, industrial and political, as well as philanthropic and religious, in the interest of civic purity and human betterment in general.

The new day brings its new challenge to women, as well as to men, to readjust themselves to the new conditions and to take up the new tasks with consecration and courage. The new perils and tasks are depicted and the new spirit and zeal with which women are coming forward to meet them, especially in philanthropic and missionary endeavors, are appreciated and applauded. But women need to be more than ever an intelligent, active beneficent force in civic as well as church life, in all Christlike work for human betterment, if society is to be saved from the dangers that lurk and threaten in these days of luxury, pleasure and growing unrest.

GEO. B. EAGER.

Real Religion. By Howard Allen Bridgman. The Pilgrim Press, Boston, 1910. 185 pp., 75 c. net.

A book for the man and the woman in the midst of the moral struggle, exposed to the materialization and the pessimism of the age, by one who would not be regarded by the readers as "an ethical teacher" or "spiritual adviser," so much as "their fellow soldier and friend." The book pleads, and pleads earnestly and well, for "the religious spirit which underlies all religious forms and which often unites those whose outward observances are quite unlike."

The Battle of Principles; A Study of the Heroism and Eloquence of the Anti-Slavery Conflict. By Newell Dwight Hillis, D. D. New York, 1912, Fleming H. Revell Company, 334 pages. $1.20 net.

Dr. Hillis has accurately described his work in the sub-title. It is a glorification in eloquent narrative and vivid description of some of the chief personal factors and events that led up to the national assault on the Southern States for the purpose of abolishing slavery and that carried forward the war until that purpose was accomplished. The work is not without appreciation of the heroism of the South, but does not spare denunciation of its spirit and conduct in maintaining slavery. The author is able also to see that there were some mistakes—no sins—on the part of the North.

A Southerner who knows, that spite of all that has been taught him, the Civil War was a war over slavery, has enjoyed the book, howbeit sometimes wishing it might have been entirely free from the Northern pharisaism that ought by this time to be outgrown in men of large mould.

Christianity and the Social Crisis. By Walter Rauschenbusch, Professor of Church Histotry in Rochester Theological Seminary. xv+ 429 pages.

The Spirit of Youth and the City Streets. By Jane Addams, Hull House, Chicago, Author of "Democracy and Social Ethics," "Newer Ideals of Peace," etc. 170 pages. New York, 1912: The Macmillan Company.

Both these works that have become standards in their departments have now been published in the "Macmillan Standard Library" at fifty cents each. The public is to be congratulated on this opportunity. Both works have already gained very wide popularity and ought now to be read everywhere.

Willie Wyld, Lost in the Jungles of Africa. By William James Morrison, Nashville, 1912. Publishing House of the M. E. Church, South. 114 pages. 50 cents.

Companion volume to the two noticed in the July issue of this Quarterly.

Christmas Morn and Easter Day. By H. M. King. F. H. Townsend, Providence, R. I., 1911.

Here are forty or fifty short poems by Dr. King on many themes connected with a long and successful ministry. They often touch the deeper springs of Christian feeling and will no doubt exercise a wide ministry of comfort and hope. Dr. King beautifully concludes the Preface with the statement that these poems "are submitted hesitatingly to the kindly perusal of the friends of a happy and busy ministry, whose love and confidence have richly blessed life's little day, and yet remain to give brightness to its sunset."

Mystik und geschichtliche Religion, Eine systematische Untersuchung, von Wilhelm Fresenius Lic. theol. Göttingen. Vandenhoeck & Ruprecht, 1912. Ss. 101; M. 2.40.

This brochure is another attempt to define and evaluate mysticism. The method is the study of three men who are thought to embody the three directions which correspond to the three uses of the word in modern times. The revival of interest in evangelical mysticism is one of the most gratifying signs of the times, and one is glad to see evidences of the revival in Germany as well as in America. This booklet is a very good study of the subject, though all attempts at definition are, in large measure, foredoomed to failure.

In Those Days. A Story of Child Life Long Ago. By Ella B. Hallock, Author of "Some Living Things," "First Lessons in Physiology," "Studies in Browning," etc. Illustrations by Florence Choate and Elizabeth Curtis. New York: The Macmillan Company, 1912. 148 Pages. 40 cents, net.

If you are looking for one of the very best possible books to read to children between five and ten years of age with a view at once of entertaining them and giving them information concerning child life a century ago just take this one along confident that no amount of search could ever find a better.

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